







# EXPLANATION

OF THE

# KINDERGARTEN

FOR THOSE WHO ARE NOT SATISFIED WITH THE PRESENT  
RESULTS OF EDUCATION, AND SEARCH FOR PRINCIPLES  
WHICH PROMISE SOCIAL IMPROVEMENT.

BY  
KARL FROEBEL.

LONDON:  
GEORGE PHILIP & SON, 32 FLEET STREET, E.C.  
LIVERPOOL: 45 TO 51 SOUTH CASTLE STREET.



## CONTENTS.

|                                       | PAGE |
|---------------------------------------|------|
| INTRODUCTION                          | 1    |
| 1.—PRACTICAL ASPECT OF PLAY-SCHOOLS   | 12   |
| 2.—EMOTIONAL ASPECT                   | 18   |
| 3.—INTELLECTUAL ASPECT                | 29   |
| 4.—SOCIAL ASPECT                      | 34   |
| 5.—ECONOMICAL ASPECT                  | 44   |
| 6.—RELIGIOUS AND PHILOSOPHICAL ASPECT | 53   |
| 7.—EDUCATIONAL ASPECT                 | 67   |
| 8.—CONCLUSION                         | 73   |



OF THE

# KINDERGARTEN.

---

## INTRODUCTION.

A proper word for a new object is of great advantage in explaining it. *Kindergarten* is a German word, familiar to the eye, if not also to the ear, of almost every educationist, not only in Europe, but in the world, except China. America is full of it, although an "octogenarian" gentleman of Virginia enquires of Miss Peabody whether the first syllable is pronounced like the English "*kind*," or with a short *i*. He would evidently prefer the former, for he almost exclaims like Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation"—namely, in little children being treated in the *kind*, loving spirit of Christ who said: "Suffer little children to come to me, and forbid them not: for of such is the kingdom of God." Fröbel, the founder of the Kindergarten, said: "Come, let us live *with* our children"! \* This was addressed to those forget-

---

\* "Kommt, laßt uns unsern Kindern leben!" The dative here does not merely mean *to* or *for* our children, it means *with* them. What parents are there who do not live for their children by trying to leave them property, and, if possible, a name! That is not enough; and it is useless, or worse, if the parents cannot impart to them something better—a noble character.



ful mothers who leave their children to the tender feelings of hired domestics, or to themselves, to the streets, to the company of cats and dogs, &c. *Kind* is the treatment of children in the Kindergarten, and every proper Kindergarten offers a *real garden* to the children; but *Kindergarten*, or *Infant Garden*, is a fanciful term. It means, above all things, a *perfect nursery*. Now, what brings a nursery near to perfection? A loving mother, or a substitute equal to her in love and devotion to the welfare of the children; then, of course, healthy and happy children. These, and not the four walls, make the nursery. But what renders children happy? Proper playthings and proper companions: not dogs and cats, and ignorant, selfish, uneducated females, but other children of their own age, that is, from the third to the seventh year, all under the guidance of an *educated, loving* female. A garden beside such a nursery will certainly make it more complete, more like "*a paradise of childhood*."—But where there is a nursery-room in a family, custom has still in most cases banished it into the garret, at least as far out of hearing and sight as possible.

The proper name for Kindergarten is *Play-School*. For more than fifty years *Infant Schools* have existed in Scotland and England, and similar institutions were soon after established in other, chiefly Protestant, countries. To Scotland belongs the accidental merit of the first attempt of founding a "*social regeneration*" on Infant Education. And to the Pope, and the Popish or Jesuitical clergy, belongs the well-deserved "*credit*" of having condemned and cursed this attempt, and of having impeded it, openly and secretly, in every possible way. *Wilderspin*, in establishing and directing *Infant Schools* in England, followed the same principle which pervades the Kindergarten, and which *Owen*, the

Welshman, thus expressed : “ *The health, development, and happiness of man, depend on a harmonious cultivation of his physical, moral, and intellectual powers during the time of infancy and childhood, and a subsequent systematical exercise of them.*” There is, however, a difference between the German *Kindergartens* and the English Infant Schools : these latter are schools in which children are to learn in a playful manner, whilst in the *Kindergarten* there is to be no learning, except learning to play. Wilderspin says, in his ‘*Infant System*’ :—“The system now recommended is expressly for *infants*, adapted to them just as they are, and wholly designed to repress what is evil, and to cherish what is good. Accordingly, the utmost attention is given to the cheerfulness and happiness of those on whom it acts. *Instruction (! ! !)* in reading, arithmetic, geometry, and various other things, is made exceedingly amusing ; . . . so that the child, while literally at play, is acquiring a large amount of valuable knowledge.” Now reading, arithmetic, and geometry are, on principle, excluded from the *Kindergarten*, unless the counting of a few bricks, sticks, and of the five fingers, be called arithmetic; and distinguishing right from left, above from below, half an orange or half a cube from a whole, be called geometry. Another difference is this, that “*infant schools*” are for the children of indigent and poor parents; and, consequently, large numbers of children are assembled in one school and hall, and their ages are not restricted to that period in which children are fit only for playing, and not yet for learning, that is, the period comprising the third, fourth and fifth year, or the fourth, fifth, and sixth, according to individual differences. As a rule, no child ought to be taught, or be made to learn, before the seventh year. It can be done,—and so children can be made to drink brandy, or to have evening parties. The

Kindergarten, moreover, is for all classes of society, and if any class of families is adapted for it, and in want of it, it is the rich. Who least want it are the middle classes, or those families in which the mothers have time "*to live with their children,*" and yet not means or inducements enough to indulge in the frivolities of high life, and leave ~~their children~~ to hired persons in order to engraft vulgarity on gentility. But also for the middle classes the Kindergarten is a blessing. The better educated and more intelligent the mother is, the more readily will she perceive the necessity of moral and intellectual assistance, and of suitable companions, just for those of her children for whom the Kindergarten has been devised.

As in many cases, so in this—the word *infant*, used in a vague sense, has produced mischief, and probably many a hall in which an infant school flourished at one time has been emptied by its title.\* It is not only in high places that undue titles check the progress of human culture. An infant, properly speaking, is a child that cannot speak. An "infant" in Spain had nothing to say. Now, for children that cannot properly speak yet, the Kindergarten *system* has also provided, and most admirably; but not yet the Kindergarten. A good intelligent mother who will study Fröbel's suggestions, and improve them by her sweet and loving application, will not be unwilling to contribute her share for the erection of a monument to that benefactor of society. But Fröbel

---

\* There was a pretty building in Inverness, erected for an infant school. On inquiry in 1853 I was informed that at one time it had swarmed with happy little children; that it was now used by an old woman for a kind of millinery business. A few years after it was converted into the office of an engineer. Such cases show what merit Scotland may claim for infant education. Thousands of little children grow up in it like little savages; many streets of the beautiful capital swarm with such little human animals.

will not allow the mother to give up her child to the Kindergarten before the child has passed the stage of infancy—at the end of its third year. By that time the imagination has become so active that the child takes to fanciful play, whilst before that time play was an experimenting with the use of its organs of sense and motion, with its powers of action and observation. With the end of the sixth year thinking comes out in the shape of comparison and classification; and from that age reading, writing, and form-drawing, and the distinctions of form, magnitude, and number, may be taught without the danger of injuring the child's brain for the rest of its life.

Such precautions have not been taken in the infant schools still existing, and dating from the activity of Owen and Wilderspin. The following remarks on one of them are instructive, and confirm the principles of the Kindergarten system. An active School Board has begun to convert an English Infant School into a Kindergarten. This revolution goes on slowly, but surely. The new governess writes:—“Only last Friday (August, 1874) I received Fröbel's *first gift*. The new hall is but imperfectly fitted up yet. The children are much neglected, and many of them little savages. They are not accustomed to be treated with sympathy, or to feel themselves objects of interest. The governesses (what should be their proper title?) only care for getting over the time for which they are hired. The poor little ones have for the greater time to sit with folded arms; for a change, broken slates and stumps of slate pencils are given them for writing; when this is done, the dirty slates are wiped with their dirtier dresses. They sing some little songs, but how? Without any melody, each trying to excel by screaming. Packed up in galleries, it is not surprising that children, some only two

years old, others above seven, should try to relieve their dire captivity with naughty tricks. They were accustomed to come dirty to school. There is no supply of water yet ; but every morning and afternoon I make them show me their hands, and express my satisfaction to those with clean ones. How pleased they are themselves at this change, can be seen in their eyes sparkling with joy when they can show clean what was always so dirty. I should like to have them without interruption till four o'clock ; at present they leave for their meal, and are left to themselves in the streets for an hour and a half, from whence many return wild and unmanageable. They might bring a piece of bread and butter with them, and receive here some soup."—Such is probably the state of many an infant school in England, and of the few in Scotland. Only a partial application of the Kindergarten system produces a wonderful change. Two large Kindergartens in Manchester are too much crowded with children of the sort above described, some of them below, and some above the proper age, to give the system a fair chance ; yet, in visiting them, I perceived not one naughty child among about eighty in each. More than one hundred belonged to each institution. All seemed happy, most of them intelligent ; their plays were animated, though wonderfully regular ; their singing melodious and pleasing. The love and veneration expressed to their governesses, particularly to a German one, was truly touching. I could but too well believe that frequently ladies and gentlemen who know a little of the poor neglected children of the streets, are frequently moved to tears, when they observe for the first time the happiness and gentleness of this class of children in a Kindergarten.

It is an irretrievable loss to a child not to have passed through something like a Kindergarten—that is, to have

enjoyed wisely-guided play with equal companions, but to be kept under strict nursery treatment till the age for school. A similar loss will be experienced by the child, if with the seventh year it is not brought under a *serious* course of teaching, but is allowed to go on with Kindergarten plays, or to run wild. By the end of the sixth year a child will have learned to play in the Kindergarten ; it must now learn to learn. Play, of course, must go on, out of the lessons ; but it must gradually assume the graver character of games for winning, for beating opponents, and of work for juvenile purposes, such as manufacturing the implements for games, and the instruments for experiments. *Learning* is acquiring accomplishments—intellectual, moral, physical—by willing repetition ; *playing* is an involuntary exercise of the same intellectual, moral, and physical powers, but without such a purpose, and therefore without a voluntary repetition. Children will involuntarily learn to play by playing ; the repetition comes of itself every day, under the skilful guidance of the mother or governess.

But can a Kindergarten be properly called a school at all, even when the term “play” is added, to indicate that learning is excluded ? Besides the *school*, there is but one other institution for the express purpose of education, the *home* of a family. The *Church* avowedly offers no home in this world. When the doors of churches are opened every day, it is not for teaching, not for learning, but for praying, for repenting, for regretting *the sad consequences of a neglected or ill-directed education*. Does the *State* educate ? The police seize, judges condemn, prisons and executioners punish ; soldiers kill, and in times of inactivity demoralise. There is no education without home and school. Home alone can do a great deal in combining, preserving, and transmitting human culture.

But a *home* is itself one of the finest, if not the highest product of culture. In nature there is no home ; only in the height of the spirit and in the depth of our mind we *may* feel at home. But the house enclosing "family life, protecting a domestic family circle—this is a real home, a temple of human culture, in which the mind displays all that is good, beautiful, and true in human nature. But no domestic circle, however perfect—no family life, however beautiful—can satisfy all the wants of education, can combine and unite all the conditions necessary for the education of all its members who require personal culture. And on personal culture alone depends the progress of human culture towards human perfection. Numbers ensure no progress. Millions combined cannot move a step nearer to perfection, than one wiser than all can. On the other hand, more of human history is concentrated in this *one superior person*, than in all the inferior millions ; and more of human history has contributed to produce the one superior mind, than what has produced the millions of ordinary stamp. History acts on individuals through language, through books, through monuments, which would lose the best of their power without schools. "Division of labour,"—meaning by labour human activity for the advance and support of human culture,—is as necessary for producing, as for teaching or communicating culture. In the home of a family the action of all culture on the child is at first united in the mother ; what history is actually in her, acts on the child through her. Gradually history must find other channels to the growing mind ; a division of labour becomes necessary ; and if its arrangements pass the boundary of home, they can be settled only in a *school*. A good school is the evolved product of good homes.

*Play-school*, therefore, is the proper English term for the

German word *Kindergarten*. An "*infant school*" could only be the nursery, which is no school, but an essential part of home ; and the only legitimate teacher in it would be the *mother*, who is no teacher, but a nurse. If she has not the necessary culture to nurse her own child, mentally as well as bodily, she should not be a mother—she wants the necessary certificate of her conscience. If the father of her child cannot give her the time for being a mother to her baby, he should not have married ; he likewise was without the necessary certificate of his conscience.

There was a time when civil magistrates thought it necessary to support the conscience of people anxious to marry, by not only making them feel the responsibility of founding a family, but by obliging them to certify the possession of the means for satisfying the demands of that responsibility. And society has a right to such a limitation of personal liberty. There will perhaps be a time when marriage will legally be next to impossible, unless the couple have been sufficiently educated to educate their children in their turn, and not merely to be able to present society with little human animals. A child born in wedlock belongs to society, which it is destined to help to continue, whether it is baptised or not. Baptism declares it a member of the kingdom of God, for which we Christians pray daily ; how can a baptised child be considered private property of the parents ? But if the parents are not Christians ? Then they are Europeans ; or, thanks to Europe, they enjoy the rights of human beings, who are human only through and in human society. We Europeans refuse equal claims to illegitimate children, whereas, *in justice*, the parents of such children ought to be deprived of their claims on society, or at least shortened in their social rights, in favour of their innocent though illegitimate offspring.



Society secured to them their name, their property, their personal liberty, as far as compatible with that of others : but also an illegitimate child is an acknowledged member of society, else society would allow infanticide in case of illegitimacy. And every illegitimate child is grievously offended and injured by its parents : therefore let the parents atone for the injury, not the innocent child !

Up to the end of the third year a child must be educated at home ; the school can only in so far interfere in its favour, as it ought to have educated every mother sufficiently for the necessary duties of a *human* mother. And why should the school not also continue to assist and guide the inexperienced mother by means of instruction communicated in lectures, and by advice to be derived from well arranged discussion ? Such help the church does not give, the Catholic clergy cannot give, having renounced all experience in family life : also the Minister of Public Instruction, and all his subordinate School-Inspectors, have other things to do than to help young mothers in managing their babies. Birds rear up their young ones by instinct, though now and then one of the latter tumbles out of the nest. Human mothers must have more than natural instinct, which civilisation is apt to render unnatural : they must have mental culture, they must be educated for their maternal profession. If a mother cannot be a *human* mother, why, then she can only be a brute, and must be treated as what she is : she loses her right to her offspring, and society must delegate it to proper persons. In the third, or with the fourth year, a child, to become a useful member of society—and not a hindrance, a plague, a curse—demands a treatment in which the best of mothers requires assistance. To poor and ignorant mothers this assistance has been offered by infant schools, private persons or private

associations voluntarily assuming the duties neglected by society in its present state of organisation. It is the duty of organised society to provide for its own moral welfare by institutions for all educational wants. The Kindergarten, so far as its educational principles, arrangements, and appliances go, offers to mothers of all classes, ranks, and stations, the necessary help in domestic or home education. For all those who can afford it, the Kindergarten is but an extension of *home* training by means of a combination of neighbouring families in friendly intercourse. For the children of the poor it is a new and better home, for the greater part of the day, than the poor dwelling-place of their parents. For the rest, indeed for all families, it is the first link connecting school and home, partaking of the love of home and the order of school, and excluding the casual interruptions of domestic life, and the commanding discipline of school, as well as every school work.

All the activity in the Kindergarten is *play*; the children in it are to learn to play by playing, by being supplied with all the best material for childish play—such play as is seen about country cottages, in the streets of towns, on greens, in gardens, in fields—indeed in many places, except in well-regulated nurseries, out of mammas' sight and hearing. But it is far more difficult to supply children with the right material for their childish play, than to provide them with the proper food. What the country offers in abundance, the town cannot give; and town life can supply what the country lacks. As important as proper playthings are suitable playfellows; the difficulties to supply them are mostly insurmountable without the Kindergarten. By far the greatest advantage, which every Kindergarten offers, consists in suitable companions, in merry little children, all wishing, and happy to

play. But such companions would be worse than useless without a well-educated, sensible lady, willing and happy to play with her adopted little family ; not little in number, for a score, even a dozen children, are a pretty large family for one mother—here represented by the “aunt.”

In German Kindergartens the little ones call their governess *aunt*, which is perhaps the best name for a play-school governess. Both terms are short, which is a great advantage in a busy country like England, and both are intelligible. In many a family there is an unmarried aunt, who can do nothing better than render the children happy.

Now let play-schools be considered in their various aspects.

## 1.—PRACTICAL ASPECT OF PLAY-SCHOOLS.

Are play-schools necessary? Will they be of any use? Utility is the first consideration. They are useful to the children as children, which is shown as clear as day by every Kindergarten. They are useful to poor parents, to busy parents, to ignorant parents. Ignorance in matters of education may be found as dark as night, from the lowest to the highest classes. The benighted parents, of course, don't see the night. Play-schools in towns will, besides, be useful to all the inhabitants of certain streets, to passengers, and to all sorts of conveyances. Ever now and then a child that ought to be in a play-school is run over in the street, or injured some other way. They will also be useful to the sensitive, thoughtful philanthropist, relieving him of the painful sight of dirty children screaming instead of singing, rolling in the

mud or dust instead of dancing ; striking, biting, hitting, spitting, fighting, instead of playing ; torturing animals, instead of carefully treating, admiring, and loving them ; playing with fragments of bottles and dishes, with dirty pieces of wood, and disgusting bones, instead of bricks, coloured tablets, sticks, and peas ; with dead rats and mice, and with fish-tails, instead of flowers ; making cakes of the black mud in the gutters, instead of modelling with wax or clay ; tearing dirty papers, and washing dirty rags in puddles, instead of folding, plaiting, weaving, &c. ; speaking abominable words in an abominable dialect, instead of inheriting the blessings of a pure, correct language, which alone would bring a living spring of culture into their minds, and wash away animality. Such thoughts are sufficient to turn a philanthropist into a misanthropist, seeing that this sort of animal life through which humanity struggles everywhere, and mostly in vain, is not the children's fault ; and knowing how a little easy arrangement with the helpless parents and with some better families could change the pitiful condition of these children into a children's paradise. Such children find bits of chalk, or of charcoal, or some colouring substance, and at once they set about to cover walls, steps, and pavement, with their hieroglyphics, to the annoyance of servants who have to wash them away. All the fine arts want to come out, but only the dirty ones succeed to satisfaction. Decency, propriety, and cleanliness disappear in the company of such neglected children. Large sums are expended on the beauty of towns, but those spots of moral disease arising from neglected education disfigure them, as cancer a pretty face. Would the disappearance of vice and pauperism not be useful too, to say the least ? Play-schools cure the evil at the root.

To the poor, play-schools are useful ; but are they not use-

less, if not a trouble, to the rich ? As for the parents, they ought to be able to judge for themselves, whether they prefer to leave their children to hired vulgarity, or have them under the care of one, their equal in culture, their inferior in riches, their superior in the art of education. But the children of the rich have such beautiful toys, such costly dolls, living pets to plague, and real ponies to ride on !—Why should *they* be taken to play-schools ? Well, the toys are costly, but still they are broken; and then comes the pleasant scolding of the nurse or nursery governess, who is answerable, and must not suffer such “naughtiness.” But these children are so clean, so well dressed, so well trained ! So they are, and it is the worse for them if they dirty their hands with coal, chalk, paint, or clay, or their dresses with sand, ground, or mud ; if on a walk they run or tumble about, and tear any precious article of their stiff and costly apparel. Children of the Kindergarten age are rarely happy in rich families. They have not enough to do, and not the right thing to do, and therefore they are naughty, intellectually suppressed, and at the same time impertinent and overbearing. Of all prejudices, the immoderate value attached to style and finery, family pride of names and titles, pride of riches, of rank, contempt of lower or poorer classes, national antipathies,—these will take possession of children’s minds at an early age. They are generally fostered by domestics ; for it requires little mental culture to know what advantages may be gained by such easy flattery. In the Kindergarten the young minds are allowed to indulge in nobler aspirations, in the desire *to become* instead of the satisfaction *to be*. To be a prince, a nobleman’s son, may be a pleasant feeling even to little children, but only the desire to become a good man, a great man, and the successful exertions springing from such a desire of personal excellence, will

satisfy even a child's mind. The whole of the Kindergarten is calculated to foster such a desire, and to offer every possible means for the exertions which it prompts. Human happiness does not consist in the consciousness of what we *are*, but in the assurance of what we shall be—in the confident hope that what will *become* of us shall be something better, higher, nobler, something nearer our ideal of personal perfection. A king is not happier than any other mortal, because he *is* a king, but because he can *become* a wise ruler, and as such render society more perfect, and coming generations more happy than the present. All human aspirations rest prepared in children's minds, and only wait to be developed by proper treatment. As the desire for pleasure awakes, the wish for excellence grows; indeed it comes out sooner, and encouragement will make it stronger. for the greatest pleasure follows its successes, which in childhood are comparatively greater than at any later age considering what children learn within the few years since they began with nothing. The children of the rich are generally too fond of pleasure, and therefore restless, discontented, distracted, intellectually lazy, and listless; for every one is eager to persuade them of their inherited excellence. The Kindergarten soon fills them with the interest of self-improvement, of eager activity in any playful occupation; and such an effect should be considered most useful, both by their parents and by the rest of society who look up to the high and rich for examples and models. Such rich models are rare.

The utility of play-schools for the children of the middle classes is of various kinds. A mother who can send one or two children to a play-school, has fuller time to devote to the baby or babies. When the *last* is three years old, she can have her own play-school by inviting the children of neigh-

bouring friends ; or she can prove and improve her skill in education for her own benefit—for every true artist improves by his art—and for that of others, by accompanying her child, or children, to the play-school, and enjoying what must gladden the heart of every good mother—to render children truly happy by helping to improve them. Many families of the middle classes live in towns, where a proper locality for a nursery, with a garden, cannot easily be procured. A play-school for from twelve to twenty families will therefore be of great advantage to them and the children. For the latter will every day be brought to a nice airy hall—with little tables and chairs for them ; and there they will find what they like so much—and cannot always get at home—paper of all sorts to cut, to plait, fold, prick, paste, paint ; bricks, sticks, balls, peas ; wax, clay, sand ; a garden to play in, and to see the plants germ and grow ; and the hall for dancing, singing, acting, in fact for representing all they know of what is going on in the world. And all this they can have with strict attention being paid to their health, for a good Kindergarten is visited once a week by a physician, if it were but for guarding against contagious diseases. Families in the country may find it more difficult to collect in a play-school a sufficient number of children whom they would like as companions for their own ; but the system will remove many objections. All children must appear clean and neat. Whatever may be their way of talking at first, within a fortnight they learn to speak correctly the few words and phrases they use. Vulgar expressions disappear with vulgar habits. Children of the lower classes in the country, moreover, surpass those of the same class in the towns—in health, brains, sense for nature, curiosity for information, and pure childish feelings. For the lower families the advantage of such country play-schools

is of course very great. May it not be admitted, by a utilitarian, that to be useful to others, even of a lower class, is of utility to the giver of the advantages ?

To ask for the utility of play-schools for any class of society is to ask the husbandman : " Is it useful to sow or plant on ground that will produce vegetation ? " or to ask the gardener—" Is it useful to care for the growth of the plants which have been sown for human purposes ? " Useful is what serves a purpose. The final purpose of mankind is human perfection—personal and social, the latter evidently depending upon the first; for as the persons are, so is the society they compose—excellent, when they are excellent; bad, when they are bad ; and fluctuating between good and evil when composed, as it is, of a variety of good and bad characters. That the conditions of the character of a person are formed in infancy and childhood, and partly *before* that time, is acknowledged by all thinking, well-informed men. The Kindergarten system, which aims at preparing the best conditions for the formation of character in every child, is therefore the most useful institution for human society, and deserves to be supported by every well-meaning person able to do something of general utility. It has been shown, and has already been partially proved, by the partial experience made with it, that this system really does what it aims at,—that it answers its purpose the more completely, the more completely it is carried out. This will be more apparent, when it is considered in its other aspects. The preceding was chiefly to show in what respect play-schools can be considered institutions useful to parents, children, and society.



## II.—EMOTIONAL ASPECT.

The pleasure which something affords is generally distinguished from its utility ; but in education the very emotions of pleasure are made useful for a higher purpose. In the play-school age every occupation allowed or given to children is calculated to produce pleasure, and its concomitant pain. There is something higher, harmonising both—joy. Children will voluntarily submit to pain, and testify joy, when they have been brave. A good tragedy produces a higher joy than a good comedy. To produce joy is not the object of the play-school ; but it is a necessary condition, and the sure consequence. Proper play must either give pleasure or pain, or both. Every playful competition of bodily strength, skill, or endurance, is a voluntary submission to pain, any pleasure in it is subordinate ; but joy is the invariable result of virtuous success. The result for the winner is joy ; but is it not grief for the loser ? Still, play and competition are pursued with eagerness by children and adults, and not for the sake of the pleasure or joy they produce, but for the sake of development, which desire seeks obstacles as well as favours, and bears pain and grief as well as pleasure and joy.

Every pleasure indulged in for its own sake is degrading, is animal, and brutish. Beasts know no higher purpose than to exist as nature impels them ; but in very young children the wish to improve, to develop—that is, to *become* what they *are not yet*—can be observed, and should be cultivated. It is produced by the influence of the parents, chiefly of the mother. It is the germ of humanity. In their young minds an ideal of personality is formed, which is rich and beautiful

according to the love and reasonable care bestowed upon them by their parents. The love of reasonable persons, or the rational love with which a child is treated, calls forth in reply a love of personality, and a desire of *rational, personal* existence above the animalism with which we all are born. When, in the third or fourth year, imagination comes into activity, the ideal of personal perfection begins to grow, or to be *created*, in the child's mind. Mother and father give the material for it : but the creative power—moulding the ideal out of it—is the *Creator's* power gradually revealed in the child. Very early the human race became conscious of the "*image of God*" in man. This image of perfect personality created by God in the human mind, is the true principle, source, or germ of all religion. Of all nations the Israelites showed the greatest love for their children, and accordingly their idea of God—compared with those of other nations—was the most loving, beautiful, and perfect. Already in the fourth year there is something higher and mightier than pleasure in the minds of children : it is the love of the beautiful, the perfect, in its simple state of beginning and *becoming*. It is called forth by the loving treatment of rational beings or persons ; and on the continuance of such a treatment depends its growth, the love of development and improvement. From this can be seen the intimate connection of religion and true education. Religion cultivates the ideal,—education pursues its realisation in the personal accomplishments of human individuals. Religion teaches God,—education teaches to do His will, to try to be perfect as He is perfect. Children of brutish parents know nothing of God ; they may hear the empty word, but no idea or ideal answers to it in their minds. How could consciousness of personal perfection take root in brutish and brutalised minds ? The

inborn seed will be there ; but it can find no soil, no light, no nourishment : it decays. But—millions of seeds perish every day.

Now the whole object of the Kindergarten system is to foster, develop, and strengthen this ideal, this germ of the divine in man, by occupations which render the children themselves more personally perfect ; which help the child, as it were, to make of itself a little person,—to convert its animal state into a human, that is, a *personal* state. Pleasures, as pleasures, can do nothing for this conversion ; but they, as well as pain and grief, belong to the material which animal nature offers to human nature for building up the ideal in the young mind. Play is the great helpmate in this process of conversion—of animality into humanity ; not play for the mere pleasure it affords, by the use of the senses ; but play with the more or less conscious object of improvement. In children allowed “to run wild” in the enjoyment of animal pleasures, afforded by exercise in violence and mischief, by feeding on their prey, by enjoying a genial climate and defying a rough one, &c.,—in children growing up in this way to the age of seven or more, and being but little, or not at all, under the influence of personal love, the human ideal of God, or the divine ideal of man, remains a barren possibility, an ungerminating seed which probably will be suppressed for ever by luxuriant animality. But, once awakened by loving care, and fostered according to its wants and demands, it will unfold what is divine in human nature, and make its inferior foundation—that is, animal and vegetative nature—in which alone it can be realised, subservient to its development by culture. This somewhat abstract explanation of early emotional and religious education will be more easily understood in particular cases.

What raises children first above their animal existence is the feeling of beauty, the disinterested love of what is beautiful. "The pleasure produced by the beautiful," says Kant, "is without a selfish interest : it is independent of the desire to possess (the beautiful object)." This same feeling is the first mental power which, in the history of rude tribes, breaks their barbarity—as horses are broken in by means of the bridle. Real love contains the wish of preserving its object, of keeping it sacred ; desire seeks its assimilation, its use, in most cases by its destruction. We love flowers,—we desire fruit. Parents love a child in holding it sacred, and its education a sacred duty. We feel a pleasing satisfaction in seeing what is symmetrical, in hearing what is harmonious and melodious, in witnessing ourselves or other beings in a state of prosperity either of peace or of triumph over obstacles. Children like flowers, butterflies, birds' nests, puppies, kittens, &c. ; but, left to themselves, they tear the rose to pieces, torture the butterfly, pull out the wings of flies, the legs of beetles and spiders,—in short, they treat with animal selfishness and cruelty the products of nature, which attract their notice by their beauty, or frighten and disgust them by their various means of defence or protection. Not satisfied with spoiling and destroying objects of nature, they will invariably demolish any pretty production of other children's play, when they find it unprotected, or fancy themselves safe from retribution. But if these same children are, from their third or fourth year, guided in their favourite plays of building and constructing with stones, sticks, moss, flowers, shells, berries, chesnuts, acorns, bricks, tablets, softened peas, and sticks, &c., their eye will open to the beauty in order and symmetry ; if they are taught to march and clap their hands in time, to produce rhythmical phrases by beating little drums, triangles,

castanets, &c., to sing little songs, their ear will open to the beauty of rhythm and harmony ; if, in addition to all this, they are guided in representing scenes of active, prosperous life, or of triumphant strife, which it is their delight to attempt when left to themselves under favourable circumstances, they will feel the beauty of sympathy, of combined activity and mutual assistance, both in human life and in the economy of nature. And what will be the consequence ? They will love pretty flowers, pretty leaves and plants, and pity a poor violet or rose that has been plucked and thrown away to wither ; they will pluck daisies—but in order to make pretty garlands for their own and other people's admiration ; they will gather flowers—but for bouquets, or for preserving them ; they will pluck flowers to pieces—but in order to observe their different parts, to dry the leaves, to admire the pretty stamens, the minute seeds. Their sympathy for insects will become still more lively than that for plants. They will try to protect every butterfly in distress. Indeed their sympathy quickly spreads over the whole of nature and human society, of course including their own companions, and their playful artistic productions. A little child that watches a bee gathering honey and wax,—an ant dragging a dead worm or caterpillar to the common store of provisions for the countless ant-community,—that has seen a spider anxiously guarding a host of her tiny young ones,—a bird on the nest, or the old ones bringing food to their young ones : such a child will find no pleasure, no “fun,” in wantonly scattering an ant-hill, in destroying nests of humblebees, or spider-webs, or birds' nests ; nor will it think of laying waste a little garden made of plucked flowers, sticks and stones, or a little house built of branches in a cosey corner, but left unprotected by the little colonists. It will learn to admire its companion's successful “star” or rosette of

tablets, monument of bricks, or octahedron of peas and sticks. All the pretty productions of play-school work are a daily source of pure joy for the children who produce them and see similar work of others.

The humanising effect of music need scarcely be alluded to. In ancient times it tamed beasts of prey, moved trees and rocks to listen, and stones to form walls of their own accord. Children of four years will joyfully learn to sing pretty songs. Those that have done so will listen with delight to the song of the lark, the thrush, the cuckoo, and will easily learn to distinguish that of the finch, the robin, the warbler, the swallow, and the less melodious cries of other birds. There is a mighty humanising power in the opening of the eye, the ear, and the heart of little children to the beauty of form and life in nature. This opening comes by no means of itself; it must be cultivated like language, which children apparently learn of themselves by imitation. So they do, but what kind of language? Just as good, or as bad and vulgar, as their parents talk; and if these speak to them with the care and gift of educators, the difference for the children's intellect and feeling may be as great as that between a bricklayer and an architect, a town-crier and an opera singer, a showman and an orator; indeed in many cases—as between a brute and a human individual. Children coming from the Kindergarten perceive “triangles, quadrangles, cubes, pillars,” distinguish shapes, colours and sounds of different kinds, and hundreds of objects, where children of the same age, but treated with neglect, and poor in language, perceive either nothing at all, or “good things and nasty things”—something to eat, to appropriate, or to destroy. On a naturalising excursion, a boy of about ten years exclaimed to his companions, “I have found a nest.” A score of boys and two masters came to the

place and could see nothing but the trunk and branches of a tree partially covered with lichen, till the boy led them close up and pointed to a bullfinch's nest, which he had perceived at ten times the distance. Curiosity and practice had given him that keen sense for the beautiful and wonderful in nature.

We are created to admire the works of nature, and to love in them their Creator and ours ; but we must also use them for our animal wants and intellectual purposes. We humanise children by showing and teaching them the *humane* use of the lower creatures. Flowers in a bouquet or wreath given as a sign of affection, are, as it were, honoured and elevated in the gift ; they may feel happy to serve a purpose of a much higher beauty than their own. Beautiful are the green flowery meadows, but they offer their beauty as a willing sacrifice to the scythe, in order that higher creatures than plants without sense, feeling, and voluntary motion, may exist, and enjoy this beautiful world. Sheep and their lambs, cows and their calves, hens and their chickens, are nice pretty animals, living a happy life in the fields ; so are the wild animals in the woods, and the fishes in brooks, rivers, and seas. But they have no reason ; they know nothing of God, nothing of a former and future time ; they never think of their birth or death, nor of anything in the world, but what concerns them every moment. They care and live, each individual for itself or its own family ; and they would not allow human beings to exist on this earth, if men did not continue to kill great numbers of them for their use or for their protection. Animals must submit to serve men, because these are much higher creatures. Besides, all animals must, like men, die some time : if they do so for the service of men, they would have reason, if they could think, to be more contented with their lot than by being killed by other animals.

Most animals die miserably when they get old ; man can cause a less painful death to those which he kills purposely. Such thoughts and feelings can be cultivated in children when they are made or allowed to destroy weeds and obnoxious animals, or to help in preparing plants or animal bodies for food, which processes have not yet found their proper place in the Kindergarten or play-school.

What distinguishes men from animals is personality. We kindly confer it on some animals by giving them proper names; but for all that a dog or a horse is not a person, however some lovers of pets may deceive themselves on this point. Children and rude nations personify everything, and poetry draws humanising beauty from this illusion. In children, however, the poetical personification conferred on them by their name, when mere babies, gradually becomes a reality. Now what makes little persons of little children? Not their age, for some animals grow very old; nor their experience, for animals also gain by their experience. Recollection of our identity alone produces in us the consciousness of our personality. Memory is a natural gift common to man and animals; but in man alone it can be cultivated, so as to increase the power of recollection and self-conscious personality. This is done in children by relating stories to them, and by inducing them to relate again what they have heard, and gradually to say what they themselves have experienced, first on the preceding day, then gradually leading them back as far as their memory will bear. In this they will be carried farthest back by the idea they have formed of their parents, particularly of the mother. Often the first glimpses of self-consciousness are struck out by some influence of the father, but the mother will be the object of the liveliest recollection. Happy are the children in whose mind the idea of personality is early



produced by good parents; and still happier are they when, by the influence of the parents, this idea is raised or transfigured to become the *ideal* of personality, or the ideal of personal perfection, which we call God. As early as in the sixth and seventh year, the question will occur to the personal consciousness of the child: "Who made me? How did I come into this world?" And this question will be put to a delighted father, who enters into the opening mind of his child, or to a pious mother, both recognising their own self renewed in their child. This is the beginning of true religion in children. Long before that seventh year, the Kindergarten has fostered the growing personality in the children, and led them to feel that there is a power which makes the plants grow, the sun shine and move, the little birds come out of the eggs, and which also calls little children into life and consciousness. "Where were they before?" "Unconscious and unseen." That power comes from God, who is like the best of fathers to all men, and also to the good parents of all children. That God made the earth, and all things on it, and the whole world, is an idea, or rather thought, that will arise in the mind at an early age. Many children are occupied with it from their seventh year. It is suggested to them by the tales from the Bible. A second fundamental idea of all true religion is that of humanity.

One of the great advantages of a play-school, if not the greatest, because nothing else can give it, is suitable society. Home is a family, not *society* in the general sense of *human society*. Home is ruled by subordination, society by equal laws. There are no equal rights in a family-home—indeed no rights at all, as all depends on parental authority. If rights are claimed for children, the claims come from without the family, from persons empowered by constituted society to

which every human family is *responsible* as a member. A play-school assembles children of equal ages, and it must secure to them equal rights. In this way they soon form a right notion of property, of due regard to others, their *equals*, and of fixed regulations or *laws*. The tales which they hear about grown-up persons cultivate their growing feeling of personality, and the little accounts which they are induced to give of themselves and their own lives bring their own personality home to them. And the feeling of personality demands esteem, and accords it willingly to equals. Every one of the children should now and then give an account of himself or herself, in which the full name, the age, the parents, godfathers and godmothers, brothers, sisters, uncles and aunts, must form an important part. Germ of history. Birthdays offer a proper occasion. Judicious remarks may easily contribute to strengthen in the children the feeling that they belong to a great and mighty community called *human society*, which existed long before any of them came into life, and of which they will, like their parents, be active members when they are older. They will easily discover, each in proper time, that they themselves form a kind of very little society of very young personages, and so realise by experience what human society may mean. Festivities, more than anything else, make society a palpable reality, although its true reality is altogether ideal, as a little reflection shows.

Human society is humanity in reality ; unless it is that, it is not any more society than a swarm of bees, or a herd of buffaloes. Only as far as it is penetrated with humanity it is human society ; the rest is animal gregariousness. But what is humanity ? The spirit of truth, love, and holiness "in the flesh," realised in *human history*. Christians acknowledge the spirit of love in Christ, and in His true followers, who

form the true but *ideal* Church. The spirit of truth, called by Christians the Holy Ghost, is known in our time as the spirit active in science and philosophy. To spread a consciousness of this spirit of pure *humanity* is the true aim of our public festivities, the most significant of which are now our grand national exhibitions of the productions of that spirit, who alone can unite all mankind into one common humanity. And the object of the Kindergarten system is to begin the work of humanising systematically with children from their very birth. For this purpose it includes the preparing of future mothers for the work of the first three years, which they alone can perform effectually. It will be admitted by all thinking, well-intentioned persons, that the lively feeling of humanity within us, kept up in its fervour by the ideal of personal perfection, is the true root of all *morality*. To nourish this root is the object of the Kindergarten.

Thus it has been shown that play-schools can, in applying the Kindergarten system, humanise little children, by cultivating their artistic, religious, and moral emotions in such a manner that their animal faculties are elevated or transformed into human faculties ; not suppressed, but gently brought into human service. God has created no powers in man to be suppressed, but He has given to him by revelation the power of the spirit that is to guide and use them all in a life to the glory of the Creator.

### III.—INTELLECTUAL ASPECT.

Children, up to their thirteenth year, are unfit for practical work. They can be made to do useful work for others, but the greater the utility of their work is for others, the greater is the harm such work does to humanity in them. Yet children must work, and work a great deal from their seventh year; but it must be school-work, that is, work almost useless for others, but more than useful, *necessary* for the full development of their mental or specifically *human* faculties. This kind of work is necessary not only for their school education, but it must begin from the time they can use their limbs. In the first twelve or fifteen months, however, it can only be properly called *doing*; after that it becomes a trying to play, chiefly *imitating*; from the fourth to the seventh it is decidedly *playing*. But in this playing three aims gradually become distinguished. Play in the fourth year chiefly aims at playful imitations of *useful* work; in the fifth year *pleasing* work also is pursued with playful interest; in the sixth *instructive* work begins to attract additional attention. Psychologists, it may be assumed, will account for that; sociologists may abstract it from history as a law of evolution; and metaphysicians will perhaps prove the reason of the rule from the elements of mind and matter, and from the necessity of the eternal laws of the spirit, into which philosophers are introduced by Mathematics, Physics, and Biology, or by the laws of space, time, and being. In the art of education, however, we may, to a greater extent, be guided by experience. Now, experience shows almost invariably that if we wish to understand any necessary rule, new to us, or anything

of consequence in actual life, but depending on a rule—as, for instance, how to make the corner of a thing right, how to place several things in one direction, how to make a flower-bed round or square, how to divide an orange equally for three, how to move a heavy weight with little exertion, how to weigh a thing—the first and easiest thing is to set to work about it. By folding paper a child easily learns to get a right angle, and this work of folding will make it understand several laws of form and magnitude. A child may in this way understand that there are four right angles around a point *exactly*—neither the slightest cut of paper more or less. A boy of five years will take an interest in folding an exact equilateral triangle of half a sheet of paper, or of folding the three angles of any given irregular triangle so on the base as to fill two right angles, or one side of a straight line. These are amusements of the Kindergarten. Children in their sixth year will, in these amusements, speak of acute and obtuse angles, of isosceles and irregular triangles, of rhombs, rhomboids, oblongs, pentagons, hexagons, &c., as easily, correctly, and intelligently as of barley-sugar, toffy-drops, chocolate creams, &c., or of pigeons, sparrows, dogs, and cats. They can say that a horse has four legs, a fly six, and, as easily, that a hexagon has six corners, a cube six faces. With their little wooden cubes or square tablets they lay squares of two, three, four lengths and more; and so they find by chance that a square of three, one of four, and one of five lengths invariably enclose a right angled scalene triangle, when they touch each other with their corners, and that the 9 and 16 squares are 25.

Ignorant opponents of the Kindergarten caught hold of these and similar “crimes” committed against the weak intellect of children by this system, to condemn the whole as nonsense. Yet whether the *observation* of the children be

directed to any of these necessary geometrical *facts* or not, is of little consequence to the system, the chief object of which, in the intellectual part, is to let the children play or *work in their way* with regular and exact geometrical bodies of wood. The children cannot help distinguishing the geometrical properties of what they handle, as they cannot help to distinguish between the taste of barley-sugar, chocolate, &c., if they are amused with these kinds of play-things. The geometrical ones, however, are considered decidedly more improving to the intellectual powers, which in the sixth year will, in many good and healthy children, reach—to God. There is, however, a natural, simple, and common-place argument which entirely justifies the intellectual occupations of the Kindergarten, and their almost wonderful effect. Many an Englishman has felt surprise, if not wonder, to hear little children in Germany talk such a difficult language as German with ease and correctness, as if they understood all the rules of grammar. How did they learn it? By *doing* it, that is, by trying to speak on things that interested them, such as milk, sugar, bread and butter, dog, cat, eat, drink, play, &c. Such an interest is natural; but an interest in geometry! and in mechanics! Let us see. Our utmost skill in practical and theoretical mechanics has not yet been able to construct and use with success a flying machine, and yet there are some very stupid birds that learn to fly the first day they leave their nests. What difficult laws come in application in using the tail for steering through the air with any degree of certainty, so as to reach a branch or roof! Have children no instinct for similar laws? The less for practice, the more for theory, we should say, and experience confirms our presumption.

The instinct in man is not so apparent as the instinct of animals. But there is a kind of *human* instinct far superior

to that of animals, only it must be *cultivated*; and when it is so, it is wrongly considered to be something else. Let us consider our nice judgment of sounds and colours: are we conscious in them of the exact relations of the numbers of vibrations—hundreds, thousands, and hundred thousands in one second—and of their lengths in space, which distinguish them? What calculations and measurements would be necessary for the correct artistic performance of a concert on the violin, if the *cultivated instinct* of the artist did not render them superfluous! A similar instinct is shown by the skilful archer, slinger, rope-dancer, artizan, mechanic, juggler. In art and science the productive mental power has been called *genius*, but it differs from animal *instinct* chiefly in this—that it must be *cultivated*, that is, purposely exercised, if it is to grow and attain the state of a ready accomplishment. Every mathematical proposition, every truth, was first discovered by instinct. There is an instinct of truth pervading all religions, and what is more, all philosophical systems owe their truth, as far as this goes, to that instinct. Inspiration, revelation, are but other words for it; *genius* is the most popular. A chicken, a young partridge, scarcely out of the egg-shell, are at home in this world, pick up their food, and seek shelter with a wisdom and providence quite marvellous. That is not inspiration, but certainly a kind of revelation of their animal nature. Similar wisdom and providence is refused to babies for months out of the shell; but higher instincts are implanted: the instinct of knowledge, of love, of virtue. These, however, come not of themselves, like the swimming of the tiny fish, the flight of the young bird just fledged: they must be *drawn out* by culture, they must be *educated*. Instead of which much trouble is taken to repress, to crush, to crumple them. The first education of most children con-

sists in corrupting their intellectual instincts, which process is crowned in schools by cramming—the best extinguisher of genius ever invented, deserving the first prize in the next grand exhibition of all the contrivances for degrading mankind, for reducing it back to its animal origin.

In every truly artistic composition the beauty came from inspiration, which is but another term for *human* instinct. But beauty and truth require work ; they will not make the human mind their temple unless work, hard, honest work, is sacrificed on their altars. In the Kindergarten this work is honest play.

There is a theoretical, an artistic, and a practical, or rather moral, instinct in man superior to all mere animal instincts, but different from these. It sleeps in children, and would never awake, unless called forth by culture, as the stroke of the flint calls forth the spark from the steel. It is of incalculable importance to the progress of mankind towards perfection, that this human instinct, better known as genius, should be cultivated from infancy, first the practical and moral, then with it the artistic, and finally, with both, the theoretical. In the Kindergarten age or childhood, distinct from infancy and boyhood (including girlhood), the artistic genius prevails, containing the practical in bondage or servitude, and *allowing* the theoretical a share of this service. In the seventh year, if the young mind thrives well, the theoretical instinct *takes* his share as a right, and accepts artistic or æsthetical service in addition. Theoretical instinct comes out first as mathematical, after the seventh or eighth year also as mechanical, and later as physical and chemical ; but not, and perhaps never, unless it is cultivated by congenial work. This work has been supplied for the Kindergarten age, and is now also prepared and offered for children in the primary



school classes. Judging from results, mostly obtained under circumstances by no means favourable to the full application of the system, a change of society for the better may be expected from it when generally followed, of which we can scarcely venture to form an adequate notion. In the United States a regeneration of mankind is predicted as its consequence. The artistic and emotional effect is the most striking. By the time the children leave the Kindergarten for the first school class, they have become *little artists*. But the intellectual clearness in their ideas of the things they have *observed* and *handled*, to which geometrical bodies, plants, and animals belong, and the correctness with which they express in language what *they know* about them, is not less astonishing. Compared to them, a girl of 14 of a boarding-school of the old accustomed style is quite helpless in all expressions relating to geometrical and physical properties. A further comparison of this kind would be interesting, but not to the present purpose.

#### IV.—SOCIAL ASPECT.

The ignorance, and consequent carelessness, of parents in matters of education has hitherto been awful, almost incredible. With the lower classes it is excusable; but also the upper have not perceived, and many—from laziness, frivolity, apathy—will not perceive, that leaving the chief care for their little children to domestics, as they now are, is *engrafting vulgarity on gentility*. Children must be cared for with love; but servants now-a-days are hardly domestics, though they *lodge* in the same house with the family. They are not,

and cannot be attached to the family under the existing treatment and the conditions of their engagements. They are work-people, paid so much a month, or a week, or a quarter, for such and such work, and nothing more. From convenience they are *suffered to lodge* in the house. Attachment to the family or love for the children is not paid for; how could it!—nor is it required. Strict performance of prescribed duties is all that is stipulated and expected. The complaints about servants are general; satisfaction is a rare exception. Servants are not satisfied either, and changes are frequent. If the class of people from whom servants come were better educated, the servants would not be more contented, nor more interested in the welfare of the families in which they serve, unless they were treated as *members of the family*, adopted for a time on certain reasonable conditions. Governesses, particularly those for the nursery, are often in a somewhat similar condition. Are they to consider that their “*wages*” (!) impose upon them love to the children as a duty? How can they love naughty children? All little children are naughty, and bigger ones still more so, who are not provided with occupations and plays suitable to their age; and such they cannot have, and will never have, unless the nursery is converted into a Kindergarten, into a permanent play-school, and nursery governesses have acquired the skill, the enthusiasm of the Kindergarten system, and that loving devotion to the ~~divine~~ instinct for truth, beauty, and goodness slumbering in every child, without which all education is a failure.

Another evil befalls the little children of the lower classes, who cannot afford to have nursery governesses or nursery maids: sisters not many years older must carry, amuse, and watch the little ones. This is placing inexperience and ignorance where wisdom is required. And these poor elder

sisters are either kept from school, or from work for which they are fit.

It is not difficult to show how society suffers for the improper treatment of little children in all classes, from the highest to the lowest. Children should be the greatest blessing this life can give to parents and grand-parents.—Are they? Do they not cause more care, anxiety, and grief, more disappointments than happiness? It has been sufficiently shown to all who will inform themselves, that the Kindergarten or play-school can radically remove all the evils arising from the wrong treatment of the whole of our nursery generation of unfortunate little children, half of whom die in consequence. It can further be shown that it is a duty of any constituted society to provide for the removal of these evils, under which the whole rising generation suffers, and with it the sinking, as well as that in which the nation must look for its vigour and intelligence. Religion would settle this question quickly, and reject all as unworthy Christians who do not treat with all possible love, and care, and devotion, these little ones whom Christ so emphatically recommended; if our Christian religion were a reality, if the true spirit of it had real power over the minds of its professors. Mothers would be the first to be conscience-stricken for neglecting their most sacred duty. They go to church and have their children baptised. But how different are the notions about baptism? And how many mothers have no notions at all about it and the obligations it imposes! Even if all men could be made Christians, the true spirit of Christianity will have no power, unless Christianity is expanded into Humanity, which alone can break through and sweep away our miserable dogmatic divisions, jealousies, persecutions,—hindrances of the union of mankind into the kingdom of God by our common humanity.

Believing Christianity has now for centuries pursued one object to the neglect of all others,—the saving of souls from everlasting damnation. There is another object equally important,—the saving of human society from violence, tyranny, war, strife, persecution, moral corruption, and decay. Thinking Christianity has turned its interest and action to this Christian object. The wisest and best men of our time are not so much fighting against the devil, hell, and purgatory, as against ignorance and fancy, the parents of that awful triad, so greedy of human souls.

“And there shall be one fold and one shepherd.” This is the grandest prophecy in the New Testament, and the clearest. All *true* Christians are trying to help to verify it; it must be accomplished before “the stars fall from heaven.” What does it mean? That all spiritual men are living and working for one and the same purpose, which can be accomplished only by the united efforts of all the leading persons in human culture through the whole of human history. This purpose can be no other than *personal perfection*. For a pattern of moral perfection we have Christ; other religionists have other human models. All enlightened and sincere believers have the ideal of a *personal* God, whom Christ points out to his followers as *their* ideal: “Be ye perfect, as God in heaven is perfect!” Now, thinking Christians and thinking men of other religions will understand, that personal perfection cannot be composed of a number of different imperfect persons, like a mosaic picture; but that it can be realised to any degree only by one person at a time. There may be times of considerable durations, when no such model for contemporaries will appear, because society is not then capable of producing one “great and good man,” even the best showing too many faults. But from this it does not follow that

society will always remain so impotent, so hollow, shallow, stupid, brutish, superstitious, and corrupted as not to be able to give one gifted healthy fine child a chance, by really good education, to surpass all his contemporaries, as a Newton did in mathematics, a Beethoven in music, a Napoleon in politics, a Pestalozzi in philanthropy, &c. Surely there will be times and junctures in which the chief excellences of half-a-dozen such great persons are united in one.

How much false education can spoil, we begin to appreciate a little; how much true education can produce, we cannot know, for "we never tried." We have had some fine men and women in our time; but mostly in spite of their defective education, the faults and deficiencies of which we only now begin to understand. So we may hope for a better harvest of humanity in the future. But of two social truths we must be convinced, or believe them firmly as articles of the religion of *Christian Humanity*: (1) The highest aim and final purpose of human society is to produce *perfect human individuals*—model persons; (2) the highest aim and final purpose of every human individual is to contribute, according to his powers and circumstances, to the general welfare of human society. These are thorough Christian principles, but they sound unusual. A third follows from them: (3) The first and highest duty of every human individual is to cultivate all his mental powers, as well as his subordinate faculties, whose service the former require, to the greatest possible perfection; and to devote all acquired personal culture and accomplishments, simple or various, great or small, to the welfare of society, according to his means and circumstances. These three tenets, Christian as they are, can be believed by Jew, Mahomedan, Hindoo, Chinaman; and Negro, Bushman, and Coolie, treated in accordance with them, may lead a happy

life in the consciousness that the meanest services, if necessary for the progress of society, are honourable and meritorious, conferring on the lowest public servant a place in history. From these three articles all our public and private duties flow with easy necessity. They are founded on the belief in humanity,—that is, on faith in the historical progress of mankind to personal and social perfection. “And I believe in the Christian Apostolic Church,” &c., is the confession of the Christian; which the Jew and the Moslem can repeat, with full conviction, when translated, “And I believe in humanity, realised through progressing institutions of organised society; in the communion of all enlightened, well-educated persons, and in a new life after death, in a body like this raised from a new beginning.” The body begins and decays, the Spirit is eternal, and Him we shall always have *in us*, and *with us* in others.

Such views, no matter in what particular words expressed, will show it a duty of every parent, every citizen, to combine with others in the establishment of institutions for the best education of children. Women complain of unequal rights in our time; they ask to perform public duties, and the most clever of them claim admission into the professions “monopolised by men.” If they are true Christians, or humanitarians, they can easily convince themselves that their professions are all to be found in domestic life, without which education is impossible, or mere corruption; and that the first duty women owe to society, to their country, and therefore to the *public*, is to present to it well-nursed, healthy babies,—first-rate specimens for infant schools. Kindergartens, or play-schools, which are but an auxiliary extension of domestic life, open a most beautiful, grateful, meritorious, and honourable “profession” to the unmarried young women

of all ranks and classes. Why should any young woman be ashamed of nursing the lovely minds of those "of whom is the kingdom of God"; of nourishing the divine germ, the inborn instinct of all that is good, beautiful, and true? Certainly, to be able to do that, requires of young women that in them the divine germ has been developed, has been brought out in accomplishments worthy to be devoted to the good of society,—“to Christ,” if they will have it so, who said, “Whoever shall receive one such little child in my name receiveth me.”

A great difficulty in improving education in our time is the want of *good* teachers;—clever teachers enough can be found for good salaries. Advanced schools can be more easily provided with able teachers than primary schools, because, as pupils get older, more of the school work can be left to their own responsibility. Children in the play-school require constant guidance, not so much when they are once engaged in their play, as in the proper change, and in procuring the right material. It requires much tact, sense, skill, and knowledge to let twenty or more children play joyfully and peaceably together for five hours each day. It is accomplished in every good Kindergarten, and apparently with ease; but on examination it will be found that the necessary skill may well be compared with that of a musician successfully performing in a concert. The lady must be accomplished in singing, drawing, dancing, relating stories, and in all kinds of work. Her knowledge of geometry, botany, natural history, and geography must be exact, if not extensive. Her temper must be sweet, her disposition loving, her health enduring. In return, her reward is a degree of mental satisfaction which probably is sought in vain by an unmarried young lady in any other position in life. Hundreds of Kindergarten gover-

nesses are constantly in request, thousands will be sought for, when play-schools are more generally understood from their wonderful results. Experience has prompted the establishment of training classes or normal schools for young ladies, in connection with flourishing Kindergartens. Ladies, in the best sense of the word—that is, in manners, language, feeling, and principles—must all be who wish to conduct a play-school successfully. May the spirit of Christianity, or Humanity, induce many young ladies to seek their finishing education in a Kindergarten training class! What they learn there will be useful, or rather indispensable to them, when they shall be mothers, and useful for others, if they prefer to render themselves useful rather than spend their time in forgetting their school acquirements, except what will do for the drawing-room. A Kindergarten taxes more keenly their best accomplishments. And what will appear encouraging—even a middling voice, drawing without shading and perspective, dancing without the art of a ballet-dancer, fractions not smaller than one-eighth, and counting up to ten or twenty, will delight, content, and improve her little public.

Public education in Germany is rather democratic; still more so in the United States. Good education, public or private, should be as long as possible *domestic*; neither monastic nor politic. The Christian family is the real preserver and propagator of true culture,—evidently of genuine religion, and more intensely so of education. Schools which separate children from their parents for more than a part of the day, destroy as much of their own success, as of the incalculable advantages of domestic life with its discipline of *love* and *authority*. True, the domestic life of most families is not what it ought to be; but the temporary removal of children to boarding schools, or boarding houses, can only weaken, not



improve, home influences. A constant connection between school and home has all the conditions, if properly managed, for mutual improvement. What would modern society be, or have been, without weekly sermons? What will modern society become with weekly conversations, lectures, and occasional discussions between parents and teachers! This is a new social element prepared already by the frequent lectures instituted or arranged by various unions, societies, associations, and other institutions of a social kind. Religion suffers no discussions; it cannot bear them, because orthodoxy rejects a philosophical theory of religion, which the Church, with reluctance, has left to the anxiously watched theological faculty of our universities. Modern education seeks and courts discussion, because it is an art founded on a theory, on the philosophy of the human mind, the biological and historical laws of its development and of the general progress of human culture, the thriving and driving power in which is education. Now, religion claims to be understood by all—because it is for all; education cannot expect to be equally understood as religion, nor is it equally sought by all parents for their children. But what parents want to know may be explained to them by the theory, as far as they can understand it, and without fear of disturbing orthodoxy in its comfortable repose, by ancient or modern heresies. From this and many other weighty reasons there appears to be no necessity of uniting all the parents of one neighbourhood in one school community, and their children in the same school classes, play-grounds, and play-schools, as churches invite all parishioners to the same service—poor and rich, ignorant and wise, old and young, even down to babies with their disturbances. Family rule is patriarchal, which is neither democratical, nor aristocratical, nor despotic. The mixture of

children belonging to different social classes is apt to impede the general progress, to increase the difficulties of the educator; it can produce no possible good, unless saving money in accepting inferior work; and it can do much moral mischief. In social intercourse superior persons of education alone can improve others and benefit themselves. All uneducated individuals, to whom children of course belong, can only lower each other from the standard of humanity towards that of animality, which latter prevails among the uneducated; for education alone has the power to elevate man above brutality, and to procure the preponderance to humanity.

Play-schools are family arrangements rather than regular school institutions, and will naturally be conducted on different plans from those of regular learn-schools. The governesses also, being "*aunts*" to the children, will naturally belong to different classes for different parents. In a royal Kindergarten a young noble lady will probably not be ashamed to let her light shine, her sweet voice be heard, and her nobility come out in every motion, word, and action, to the delight of little princes and princesses.\* For the children of the working classes the *play-school* teachers must also be ladies of noble sentiments, harmonious in their actions, gentle and loving to the children, worthy of playing with little princes; but as their number must be great, most of them will come from modest, perhaps indigent families, in which, however, religion may have helped them to acquire as pure, high, and noble a character as can be met with in young women of any rank. Riches have at all times proved

---

\* France may yet have a king who once played in a Kindergarten in Eisenach, where Luther translated the Bible. Friedrich Fröbel was then superintending the governesses under his training there and at Lielenstein.

as great an impediment to personal excellence, as poverty. Want is often a stimulus to the exertion of innate mental powers which lead to personal distinction, whilst unearned treasures and laurels invite to enjoyment and repose. But whether daughters of the nobility and gentry will, in the time to come, exert their talents in play-schools or not, all young women who have not made a solemn vow never to marry, are bound in duty to society, the blessings of which they enjoy, to be prepared for domestic life,—the most important duty in which is to bring up good children. Children alone make of a home a family; good children alone, therefore, can make of a family a good family. Nobility by birth is a chance, and does not of itself constitute a good family. Some little dukes, earls, and baronets would have been all the better off if their mothers had been duly initiated in the art and theory of education by a practical course in Kindergarten training. Every respectable, well-conditioned young man ought to be able to be a good soldier, and every respectable, well-conditioned young woman ought to be able to be a good mother,—that is, one who knows how to educate children.

#### V.—ECONOMICAL ASPECT.

“Money is at the root of all evil”—has been said. The truth is: money is the only means of securing personal liberty. Without money as a means of exchange of useful work, produced by the division of labour, men would have remained savages, or the greater number would be slaves. Personal liberty consists in commanding the conditions necessary for

the fullest use of our innate mental faculties. As we cannot refuse to acknowledge that animals are gifted with several of the same, or very similar faculties, we must confess that many of our faculties are animal, not human, some brutal; that our human faculties or *mental powers* are founded on our animal nature,—as our sensation, perception, imagination, memory, reflection, our passions, impulses, our will and understanding,—all of which we must ascribe to animals. A dog understands his master and his work to an astonishing degree. What dogs, horses, and some other animals can do by using their animal faculties, would be quite incredible, if we did not allow them a little understanding and good sense. From our animal nature it follows that our human liberty is apt to be extravagant, and slip over into animal liberty with a vengeance. Murder is the wolf's natural duty, slyness the fox's, deceit that of all weak animals, jealousy and gallantry distinguish the gallinaceous tribes, and gluttony also finds its animal representatives. Human liberty consists in being able to perform our *human* duties, one of which is justice. But for this we must be educated. Our duties may be summed up as honour, justice, and piety or obedience to the laws of reason, of the Spirit. Nothing of this is perceptible in animals, and ill are those duties attended to by men, unless they are well educated. Hence plenty of money with little or no education is certainly the root of many evils. But no money and no education is the absence of all that is good, of all human blessings. It is the bad use of money that makes its abundance bad. In our time money acts a very different part from what it did in the time when Christ condemned riches and the rich. At that time riches could enslave others, and, in moral retribution, they enslaved the possessors. In our time riches are turned into *capital* used for increasing

the human liberty of all, down to the poorest. Poor children who in ancient times would have been sold and bought as slaves in Greek and Roman markets, and perhaps have been used as food for fishes, are now to be rendered fit for enjoying full human liberty, by receiving a good education from their infancy, suited to their innate spiritual powers. The "spirit" makes us free ! But not without money. We want to be free in spirit and in body ; for both together make a person, and we want *personal* liberty. Language is, as it were, the historical body of the human spirit ; money is his most powerful instrument. Coins are signs, like words, of conceptions of which animals show no trace. The price and value of a thing is something completely intellectual, spiritual. We moderns might exclaim : Capital makes us free ! And capital is money collected and prepared for action.

Man is born for liberty, which however can only be enjoyed as *human* liberty leading animal liberty captive. The liberty we at present enjoy in travelling, in communicating, in exchanging dwellings, companions, countries ; in learning, working, acting, speaking,—we entirely owe to society, and capital has everywhere done the effective service. In society we depend on each other by mutual obligations, which become more and more voluntary as we all become more reasonable ; though they do not become weaker for that, but all the stronger, on account of the increasing agreement in all our opinions. This union of power and liberty is realised in *public opinion*, in opposition to custom and conventional habits. The former grows with education, as the latter are diminished by it, for they belong to our animal nature.

It is a very common opinion in this country that every institution, in order to promise a healthy stability, must be self-supporting, or be worked by its own capital. This is parti-

cularly required of schools. Education not paid for by those who enjoy it, is stigmatised as a gift of charity, even when the expense is partially defrayed by the parents, as it is in most endowed schools. There is a mistake in this. If there is a glaring sign that the spirit of true Christianity is leaving the present form to which it has been reduced, it is the fact that the acceptance of charity is considered as humiliating, degrading, whilst nothing is more enjoined by Christ and his disciples than charity. The word has evidently lost its true sense, the spirit has forsaken the dead letter "which killeth." Either to give alms to the poor *is in our times* the reverse of true charity, or it is as much a charity of the poor to the rich to allow to these the merit of being charitable to them, and thus to lay up stores for themselves in Heaven. Our national ~~economists~~ consider alms-giving a nuisance, as it only encourages beggary. "Reward in Heaven" can be gained in many other more rational and practical ways; for instance, in helping to found good schools for all, without difference of persons, and particularly for the poor, who require them most. This is stopping poverty, not encouraging it.

If children were still the property of their parents, as in olden times, and could be killed, sold, or sacrificed to the gods at parental pleasure, endowed schools might be said to encourage beggary in the parents who take advantage of them for their children, although the children would remain innocent of the "degrading action of receiving charity." But children born in wedlock belong to society more than to the parents, who themselves belong to society, and who, together with their children, are under infinitely more obligations to society, than society to them. Take from a person all that society has conferred on him to make him a person, and what will remain? A poor helpless animal. And governments acting for society

know very well what can rightly be asked of a person in return for the enjoyment of social benefits. This is proved, for instance, when society, by means of its government, calls the men to war to stake their lives for their country. Women also, in case of need, must do any service which the well-being of society may be thought to require. As the continuance of human society and the progress of culture, by which alone society can prosper, depends entirely on the procreation and proper education of the new generations, education cannot in truth be a private affair, though stupid parents may consider it so in their ignorance, brutality, or arrogance. Rearing, training, and instructing children is the chief duty which women owe to society, and therefore it is a public duty prescribed to them by patriotism or piety towards their country. Men have to protect and cultivate society, women have to nourish it, to maintain its physical and moral growth. Where the opinion prevails that the education of children is the private affair of their parents, society is either still in a barbarous state, in spite of all external appearances to the contrary, or in a state of decay; for true patriotism is dying out where it should flourish.

What does that mean: a school is self-supporting?—When a private teacher makes a nice business of a venture-school? Or when a partnership of parents can gradually pay off the debt of a so-called *Academy*, in which they get their boys trained according to their taste and prejudices? In such cases there may by chance some good be done for education; for where there are no proper national schools, schools of any kind are better than none. A nation can adequately provide for the wants of education only by a thorough system of national education. Good schools can be worked well only by the capital of the whole nation; any private capital must

prove inadequate in the course of time. When opulent parents engage private tutors and governesses, such an arrangement is self-supporting;—but how long will it last? When a number of them unite in establishing one or several private schools for their children, such schools are self-supporting;—how long will they flourish? A private day or boarding school, or both united, undertaken by private teachers, can be self-supporting for some time, but not if all the demands of a good education are satisfied; and such schools pass away like day-flies. Eton, Harrow, Rugby, and many other more or less famous schools in England, are endowed schools, and therefore not self-supporting, unless they are considered and treated as national schools, which they are not. The richest parents in England do not hesitate to enjoy “private charity” offered to the public, although they have to add pretty large sums in order to give their sons a good education, in their opinion. Unfortunately that education, in spite of charity and expense, is condemned by the theory of education, and by the short-comings of its practical results. For the money spent for education in these endowed grammar schools, the nation might obtain educational results before which those of the past would vanish, considering how much national genius is murdered by the method of cramming, and the choice of subjects taught in them till lately.

Every school will be self-supporting when it is established by the nation,—that is, by legal rates. The national capital invested in good schools will be repaid to the nation a hundred-fold. Existing endowments may be considered as rates voluntarily paid for the nation, only, in particular places chosen by the legators. Many public establishments have sprung up in this way. But if the nation, as a whole, can be



taxed for roads, railways, telegraphs, and other national concerns with signal success, much greater advantages will be gained, if education is defrayed by general taxation. The rich and the poor pay at the same rate for their tickets, telegrams, letters, and other national commodities, equally accessible to all. Why should education make an exception? Directly and indirectly the rich have to pay more taxes than the poor, and it is not less their privilege than their duty thus to evince their superior patriotism. Of all classes the rich and the noble owe most to the nation, and it is from them that the nation must expect to receive its greatness. They will always enjoy proportionally greater privileges than the lower classes, besides the greater power to promote the welfare, beauty, and historical dignity of their country. Besides the advantages of railways, telegraphs, posting establishments,—the enjoyment of exhibitions, public collections of matériaux for science, art, and industry,—they have the exclusive privilege of using their private carriages, yachts, parks, and palaces, their private libraries, pictures, chapels. So also, directly and indirectly taxed highest for national education, they can continue to have private tutors, governesses, private classes, and schools for their children.

The establishment of a sufficient number of well-provided play-schools for the children of the working-men and the poor, will require considerable capital, and entail a yearly expense of no small amount. If legislation does not rate the whole nation for this purpose, as it ought to do, local rates must furnish the necessary supplies. Here is an opportunity for true charity. What municipalities and single citizens give for the erection of play-schools, and for the expenses of training-classes for play-school governesses, is not alms—is not encouraging begging, but eradicating it; it is

not charity in the degrading sense, it is patriotism—it is humanity. Who is degraded by being treated with humanity? Who ever degraded others by acting towards them with humanity? Only a wretch is offended by generosity. If such stupid pride should be found even in workmen—perhaps preached into them by sly politicians—nothing will hinder them to pay more for schools than is asked of them, and thus prove public spirit to their class, or patriotism to the nation. Their children, as well as those of the nobility, belong to the nation, which has the duty and right to see that they are properly educated, even in spite of parental opposition, if parents should claim a right to misuse their children like slaves, or to train them in their prejudices. Besides, the English gentry and nobility actually enjoy the “*advantages*” of former legators in the endowed school and university colleges, and without any scruples of being degraded. Why should cheap education be a degrading alms to the classes below the gentry? Perhaps because it is also good, and not a monstrous blunder, like that which many endowed schools and colleges have offered to the nobility and gentry!

Among the monstrous blunders in the opinions concerning education, there is one fast dying away, but still now and then raising its hideous voice, in terms like the “*market-price of teaching*.” Why not likewise note down the market price of preaching and of praying! To speak and write about the market, and the market-price even of labour, is a sign of barbarity, as if workmen were not persons, or as if persons could, in our time, still be treated like a commodity. These are disguised expressions for still-existing slavery. Modern education, and the Kindergarten first, ennobles all human work; and modern culture, modern sociology, raises

education to the rank of religion : it is declared to be *the practice of the religion of humanity*. Christ called little children to come to him ; the modern educator follows his example, and treats them with true Christian love—with humanity. Is there also a market-price of love ? Here the vulgarity of such economical views as admit a market-price of instruction and tuition grins into our faces. Education, like the culture of religion, must be entirely a work of love, an inspired and cultivated art, if it is to produce the desirable results. Religion makes human beings better ; education makes them more perfect. Mere teaching may make them rascals, even at the highest “market-price.” Ministers of religion and ministers of education must support their lives by paying the market-price for the necessary commodities of life ; but they must receive this money for their ~~administering~~ services in the form of a salary—a fixed and adequate income—not as fees or “wages” for so much work per day and hour. The educator must nourish the minds of his pupils with the abundance of his own, which must be overflowing with love for all that is divine in man. His service is as divine as that of any divine minister of the Church of Christ. He serves the same spirit of truth. The minister of religion sets forth the divine ideal which we all are to imitate ; the minister of education begins to realise it in the uncorrupted minds of children. Our orthodox churchmen will have it that the human mind is corrupt from infancy, but our enlightened educationists rather believe in Christ, who expresses a different truth.


Every Kindergarten, play-school, or school of any kind, will soon be corrupted,—and will corrupt, instead of developing divine nature in the children,—if the teachers depend for their support on fees or “wages.” Pestalozzi was a true

philanthropist, full of love and devotion, yet the system of fees ruined his flourishing establishment, the wonder and admiration of the wisest and greatest of his time. A true teacher, like a true divine, must have no care for the following day. He has to care for souls, a greater care than many people can bear. Indeed, all fees for professional actions or work are an abuse. True care for the welfare of others—in health, happiness, security, accomplishments—is beyond all price ; or if a market-price is to be fixed, the market is in Heaven, and God alone can settle the price-current.

---

## VI — RELIGIOUS AND PHILOSOPHICAL ASPECT.

The Kindergarten system is founded on the theory of mental development. The human spirit is realized in history ; it is manifest in the consciousness of the identity of all truly human interests. Though we may differ now from ignorance, from want of cultivated artistic sense and moral sentiment, yet every instructive book that is written, every work of poetry and of the other fine arts that is composed, every useful discovery made, and business established, owes its origin to the consciousness of the identity in all human concerns. Without full confidence in this principle of the identity of all human interests, such products would not be so confidently offered to the public by their authors. The human spirit is *realized*, not *developed* ; it is unchangeable, eternal. It is realized through the development of the human mind, which is changeable, beginning from a dormant germ, a slumbering spark, or—without metaphor—from a beginning.; pass-

ing through a development different in every person, though subject to the same laws, (no two plants of the same kind of seed will be found alike, though the law of their growth is evidently the same); and ending in every person with death. But the spirit never began. What we know of it is truth, beauty, goodness, which have neither a beginning nor an end, and so we call them eternal. Or did the square numbers, the prime numbers, or any numbers ever begin? Since when is twice two four? Will two sides of a rectilineal triangle ever cease to be together longer than the third? Was there ever no present time in the universe, or will there ever be two present moments, or none at all? Such thoughts testify the eternity of the spirit that has them in his inalienable possession. Not every individual partakes of the spirit. In God are all true thoughts, but only few thinking persons have God in their mind. Just ask, and you will be ~~informed~~ 

Development is not confined to the mind. Every organized body is developed from a beginning, and the development ends in its destruction. This applies not only to human individuals, animals, and plants, but also to crystallized bodies, and to stars or heavenly bodies. Of the latter we know that their formation must have a beginning, and that it changes, but we do not know from experience how it can end, nor do we know that it *must* end. *Development is change under a system or unity of natural laws*; destruction is the change of such a unity of law into a variety of inferior laws. The laws of nature are either laws of form, or of motion and form, or of existence, motion, and form. The last are the highest. All laws of nature are contained in the spirit, and are, therefore, also laws of the spirit who possesses them, and is above them, not under them. In them he knows his power over material nature. The spirit himself is law; the necessity or

power of the law is his ; he is *above* it ; that which is opposed to him, the material world, is *under* it. In mathematics we learn the laws of form, in mechanics the laws of motion, and in natural science the laws of existence, that is, of *evolution*. What we know of existence from experience begins with our earth and other stars. We believe that God created ~~these~~ of nothing, or rather out of Himself, and eternally, that is—at all times, in all places. Evolution is not creation of something out of nothing ; it is the producing of something that did not exist before in the material universe or nature, of something beginning at a time and in a place. In this way the forms of all crystals have begun : in this way began the first plants and animals, and men, on the earth. In this way begin the mental powers to act in the child.

*Evolution* is more than the mere beginning of things that did not exist ; it includes *development*, or the change of a thing in becoming more than it was before, and therefore conserving its acquired preceding existence. Evolution coincides with creation, as represented or described in the first and second chapter of Moses ; development coincides with preservation of created or evolved existence, and is invariably followed by *revolution* and death, or destruction in *nature* ; but not in *culture*, which belongs to the internal world of the spirit. The realization of the spirit is God's revelation in mankind and in the universe. *Culture*, or this realization, has a local beginning on stars ; but, like the directions of an angle proceeding from a point, it has no end,—it has the fullness of its measure in itself ; for which, again, the whole solid angle around a point offers us a metaphor,—perhaps more. The angular unity may begin everywhere : as long as it is but superficial, it can be different in different planes ; as soon

as it is solid, it is or comes to but one and the same infinite expanse of space. If mysticism appears in this to common sense who never reflects on the sense of such words as space, time, and eternity, though they are common enough, it is his own fault. Reflection on common sense, and on the sense of common words, is not everybody's business, and there is little harm in people of common, and of no *uncommon*, sense, giving the name of mysticism to the uncommon sense for philosophical reflection.

We can understand some laws of existence and development without as yet comprehending their necessity. The substances composing the surface of a star must have been in a state of combination and crystallization before plants can exist on it. And there must be liquid and fluid substances besides, before plants can grow and animals live. And the existence of plants must precede that of animals; and lower plants must precede higher plants, lower animals higher animals. Crystals have but a local existence: plants have, besides the local, a temporal existence and development. Animals evidently have, besides both, a sensual existence, and the beginning of mental development. Man alone can develop a spiritual existence. The mental relations of a child to things with which it exists, will follow in their development the general laws of evolutionary gradation. The first relation beginning to be developed will be the local—in doing; the next will be the temporal—in feeling sensations; the third, which we must here call the spiritual, will follow—in thinking. All three relations, however, are together from the beginning of the child's mental existence. Its *merely* temporal existence was passed through before it was born. It certainly began with the *merely* local.

It is a law of evolution, that lower states of existence are

preserved and taken up into the higher, in which they are repeated as modifications of the higher. This may account for the different classes of plants and of animals. For instance, cryptogamous or flowerless plants have a more local development than the flowering plants, which latter produce in different formations, necessarily following each other, that to a higher degree of perfection which the former develop in one and the same single leaf, or leaf-like formation. When a higher class of individuals has been produced by *evolution*, or *creation* in the sense of the Old Testament, the lower stages which were taken up into the higher, and which are here repeated in a higher sphere, constitute what is termed the development of the higher individual. Crystals can have no development, because they are on the first and lowest stage of individual existence. Plants, even the lowest, must have two stages of development: the formation of the first two cells—the sperm and germ cells; and, secondly, the multiplication or repetition of these according to the laws of number, which rule the laws of position and magnitude of the leaves. The higher or flowering plants must have three stages of development: the two preceding, and the formation of bud and seed; which, again, has these two sub-divisions. In animal life the number of stages will accordingly be much greater: it will contain these four stages of vegetable growth repeated on the higher stage of animal sensitiveness and impulse, repeated over and over again on stages and sub-stages raised higher, till the highest is attained—self-consciousness.

Soaring in our reflection at once with a mighty leap (and with the loss of valuable ground) to the human mind, we find that children first learn to walk and speak, in both of which they do not surpass animals for a considerable time. With the beginning of the fourth year they decidedly begin to learn to



play ; with the seventh to learn to “*learn*” in the scholastical sense of learning. Hitherto the first objects of school-learning have been lessons of reading, writing, and counting by cyphering. Experience has sufficiently shown that mistakes have been made by the common teaching against the laws of mental development. The first objects of school-teaching, in the seventh year, must be mechanical and artistic work, and practice of artistic genius, to which must gradually be added practice of reflection on the objects of their observation and remembrance, by means of language supported by drawing, (mechanical and free), writing, and reading. Dancing, drawing, singing, reciting, acting are, of course, artistic work. By the tenth year learning can have been learned, and must now be successfully continued till the fifteenth year, with which begins learning *to study*. Learning requires a teacher ; studying is self-instruction, mental self-command, or in general, self-education under the last guidance. By the twenty-first year a young person should have learned to guide himself. Misconduct is a reproach to the school and society which has to suffer for neglecting to provide properly for the wants of education.

As a rule, the development of the human mind is chiefly *animal* up to the fourth year ; it is also *ideal* to the seventh, when it begins in addition to be *intellectual*. In the fifteenth it begins to become *reasonable* ; and it should be *spiritual* from the age of majority and personal responsibility. In the *play-school* the ideal life is predominant, because the imagination has raised the children above mere doing and suffering (above impulses and impressions) ; it produces mental representations of things, that is, *ideas*, but no independent conceptions yet. The understanding is still bound to images, into which also perceptions are perfected. A child in the

play-school age will perceive its father at a long distance by some mere signs, perhaps by the hat, or the walk ; it will perceive its town or village by some roofs, trees, perhaps only by a steeple ; its home by the chimney, some windows, the door ; a pigeon by its flight, a sparrow by its chirp, &c. ; its meal by the mere smell ; *the imagination does the rest.* But the understanding is by no means idle in the play-school ; it distinguishes persons, animals, plants, stones, crystals, colours, sounds, smells, tastes, shapes, lengths, lines, angles, figures, numbers, motions, and various physical qualities ; but not abstractedly, only with or in the things or their imagined ideas.

Whilst the imagination is predominant, the general law of evolution is *ideally* repeated in the development of the young mind. The interest of the imagination, shown in the favourite plays, is first local, then temporal in addition, and finally, also identical. In the fourth year, generally speaking, the plays of children turn about the useful and good ; in the fifth, the pleasing and beautiful comes in ; and in the sixth, the curious, the necessary, under which the true lies hidden, attracts their attention ; whilst, of course, the pleasing and affecting still predominates. Now, the useful is local in its nature, as a piece of money will best exemplify. The pleasing, and still more the beautiful, is necessarily temporal ; it must affect us for some time, whilst the useful ceases to be useful, as soon as it is used, and is not useful till it is used. Any necessity, any law or rule, when first noticed, strikes the mind as strange, curious,—excites our curiosity or reasonable inquisitiveness, ~~not~~ the curiosity of the springbock and some other animals. Now laws, rules, and truths are neither local nor temporal, unless they are wrong ; to qualify them properly, we must call them *identical*, the same in all cases.

Other terms for the three stages of development in the play-school time are : *concrete, imaginary, abstract*. Our interest, not only when children, begins with the concrete, turns to the imaginary, and may finally be raised to the abstract. Every rule or law is abstract. Children in the last year of the play-school find it an attractive play to place their little cubes in squares of two, three, four, and more lengths; and then to dismember and recompose them, by removing from the largest square cubes enough to reduce it to the next smaller square, and so on, and by placing the cubes thus removed in right angles at regular distances, &c. They thus perceive, or at least they can observe, that squares can be formed by the addition of the series of odd numbers of equal things of a square or roundish shape; for balls can also be used. The mere play without counting will engage their curiosity and nourish their *instinct of truth*, which in their seventh year will gently put forth its first tender leaves, and make its appearance to the mental eye of the true teacher as the *genius of truth*. Many other laws are thus observed in the play-school, some of which were stated page 30. The laws are abstract, but they are observed in concrete cases and in mere play. How far a play-school "aunt" may go in making children of six years not only observe, but consciously perceive such laws, is a most delicate matter for the educational artist. An expression of such laws in appropriate language should altogether be avoided in the play-school. To give children language for thoughts which they cannot understand, kills that curiosity, that genius for truth in them, which is cultivated in the Kindergarten with such striking success by the intellectual plays, or the play with "forms of knowledge" (*Erkenntniss-formen*). Such a proceeding is cramming, which ruins so much intellect

in schools of the common kind, but which would be most ruinous in play-schools. Cramming is not rejected by the theory of education, but it is restricted to the age of study, when certain scientific facts and rules must be fixed in the memory to ensure further progress in scientific, artistic, or practical studies.

All beauty, as well as all pleasure and pain, is imaginary. Pleasure and pain cease, unless there is remembrance and anticipation, as the present moment is but a boundary without duration. If this was not so, stones might feel pleasure when polished, and pain when beaten or broken. Colours and sounds are pleasing through the regularity of the successive vibrations; the preceding, which are past and gone, must therefore be imagined, and the coming, which are not yet, must be anticipated, if there is to be pleasure in sensation. Still more are joy and grief based on imagined states of existence. As our interest in identical laws is abstract, so the interest which we take in temporal states is imaginary. And the interest in the useful, which is local, is of course concrete—it is *grown to the object*.

All these distinctions must be alive in the mind of the artistic teacher, and for no age more than for that of playful childhood. In this age religion also takes its rise, and must be fostered. Religious development follows the general law. In childhood religion can only satisfy the imagination, not the reason, which is not yet developed. There is a religion for the will and action; another for the feeling, the heart, and imagination; a third for the intellect; all three are finally the same, but they appear different in different stages of religious development. Whole nations have arrested their religion on the first stage, others on the second; only a few have at once commenced their religious life with the innate

conditions for the highest stage of development, repeating however the lower stages. European children are in this state.

All religion consists in the cultivation of *the ideal of perfection*, which for the will and for local action is *infinite power*. Religion on this first stage consists in submission to another being. Nations arrested on this stage worship idols by sacrifices, and cultivate the use of fetishes. Our children should never pass through this stage, because it can only exist where the faculties for the higher stages are refused by nature, or suppressed by circumstances. Religion on the second stage, including the first in a higher region, has its power in the love of personal perfection, which necessarily requires an ideal of infinite *love* besides infinite power, to satisfy the feeling heart. Love includes submission, but with the willing consent of self-sacrifice. This stage has been arrested in orthodox Christianity, which, besides the God of Love, has cultivated the spirit of hatred and lies, the enemy of goodness, the most ugly and hideous creation which human fancy has ever produced. The devil is the personification of superior power devoid of love. To the devil's activity all evils for which no reason could account, were ascribed, as the ravages of earthquakes, of plagues, of fire and floods, of private losses, diseases, particularly the temptations of animal nature in man, from which latter he received his image. If man gave his image to God, he ascribed the most hideous of animals to the devil. As a matter of course, the idols of the lowest stage of religion were converted by Christianity into evil spirits. For, superior power without love was their divine character, and opposed to them was the God of love and mercy. A personal devil, however, is an idol contradicting itself. Personality is based on identity. How can a person as this identical person hate himself ! Only

in frenzy and madness, when personality takes leave of the body and brain. Our children should never pass through this second arrested stage, because European Protestantism contains the innate faculties of all three religious stages; the third of which, the intellectual, though yet *but imperfectly* developed, of still bound up in the preceding, raises at once the two lower stages above superstition, just as mere vegetative and mere animal existence are raised in the new-born child into a higher sphere by the inborn intellectual or spiritual nature. Our children must hear nothing of the devil, of his hellish empire and his purgatory power, except perhaps in fairy tales, in which the poor devil and his mischievous imps get off the worst in the end. Protestant Thuringia abounds in tales in which the devil is finally tricked out of his prey, though some poor mortals suffer bodily for their stupidity. Poetry and music have ennobled these stories by "*Faust*" and the "*Freischütz*."

Children in the play-school apprehend or feel the ideal of power, love, and wisdom in their parents and substituted teachers. God to them is an all-powerful loving person, who also sees, and knows, and understands everything. He loves animals, plants, flowers, everything beautiful, although animals eat plants, and destroy each other. All things are His creatures, which He created and constantly creates—not that they should exist for ever, but that they may serve each other, and make room for others in proper time. All His creatures show His power, love, and wisdom, but none of them in such a degree as good, kind, and clever persons, who find His will in their hearts. In order to understand the will of God, children must learn to become skilful, loving, clever, wise, and for this reason they must also try to become strong, and remain in health. They must,

obey, when they are told what they must do or avoid, in order to be healthy and become wise.

Now this is religion for all children of all nations that have schools and live in families. Railways and telegraphs are extended to all corners of the earth ; there is no reason why domestic family life and play-schools should not be established as far as railways and telegraphs will reach. There are human races hitherto incapable of developing the highest stage of human intellect ; but even if they are born without the necessary innate faculties, they must not be allowed to remain in the errors and abuses of the arrested stages of religious development. Cultivated persons of the highest stage of mental development must be their guardians, must give them what they in vain demand from their idols or fetishes. And in Europe it is time that the hideous monster-idea of an evil spirit, as well as the belief in *any* spirits, except the one spirit of truth, should be dissolved into their nothingness by the light of science, and the religion of humanity. There is but one spirit, the spirit of God in mankind, realized in the ideal of humanity, which is personal perfection "in the flesh," as we believe it to have existed in Christ, as it has really existed in a more or less inferior degree in all benefactors of mankind, and as we hope it will exist in more and more frequent and perfect repetitions in the future history of our gifted race.

The ideal of personal perfection alone can be the God of Religion, and no notion of God will satisfy the human heart, except that of a *personal God*. We must have a God to whom we can speak, whom we can love and praise, to whom we can pray. And this ideal God of the heart is real in humanity ; it is the spirit of truth, beauty, and holiness. There is but one and the same spirit in all men whose minds have so

far been developed, in knowledge of truth, love of beauty, and the will to be good, as to be conscious of the spirit of God in their innermost self ; who "know that they are a temple of God, and that God dwelleth in them." But every person has his own mind, and in it different powers differently developed, for "there are many gifts, but there is one spirit in all." There is not only the power of the heart, the feeling and imagination for religion and art, but there is also the will, the conscience, the reason, the intellect. The will is satisfied with the practical world of action, the intellect can be satisfied only by science and philosophy. There is a God of the heart, and there is a God of reason, or philosophy. It is the same God, but the God of philosophy cannot be thought of merely as a personal God. The God of reason or philosophy *includes* personality, but infinitely surpasses its limits. A person has an *objective* world *given* to him, not created out of the person himself. God gives universal Nature to Himself,—He is His own Creator : He created and creates everything, not of nothing, but out of Himself. For the thoughtless question—"Why?" we have of course no other reason but—"because He is." We are, because God is ; and we know that God is, because we are. To know more of God we must learn more of what we are ourselves, and what His spirit within us and His world without us is.

Thoughts like these are for the ripe age of developed manhood. They are innate from our childhood, but in many persons never developed ; and when in sudden flashes they first dawn in the mind, we must repeat and develop them with more and more determination and universality, till age impairs their temple for further worship, and the mind longs for a renewal of a new life in a new body.



It need not be remarked that these lines were not written for children, not even for those young ladies who in pureness of heart love young children, and feel it their sweet duty to devote to them their accomplished talents; they were written for those persons of developed intellectual powers, who are not satisfied with the present state of society,—who wish for reform of education and domestic life, the source of all progress. Intimately connected with education is the condition of servants. Instead of the education of children being entrusted to them, they, on the contrary, should be subjected to domestic education and discipline. No good servants in our time intend to serve all their lives; and the bad servants are still more eager to live according to their own minds as soon as possible. All servants, therefore, consider their service merely as a preparation for their own domestic life; and in this preparation they must be supported by the master and mistress of the house. But as servants have now grown up, any humane attempts to improve them are, for the most part, wasted on an ungrateful, perverted class of people. Of all the blessings which play-schools for the lowest classes will bring to society, the greatest will be manageable, improvable, domestic servants. A child of six years leaving the Kindergarten has more skill in its hands, more knowledge of the common things of life and nature, and more moral power, than many of the common girls who offer themselves now for domestic service. The Kindergarten brings out the sense of order, cleanliness, propriety, property, openness, honesty, love of work, the desire to help, to assist, to oblige, to a more decided degree than is perceptible in the great majority of young servant-girls, in whom, most frequently, the absence of these moral qualities is most conspicuous. The religion of most servants in Scotland may be summed up in the observ-

ance of one dogmatic article: "No work on a Sunday!"—That they are sinful creatures, corrupted in their heart from infancy, they can hear every Sunday; and if such a comfortable reflection can improve moral corruption, it is a wonder that they are not all saints. But we must not forget that the greatest sinners are the most acceptable, if they once begin to repent. They hear that, too, and repent every Sunday, to begin the old course on Monday.—Let any one examine the present social state, and he will soon find it unnecessary to proceed to statistic minuteness for confirming the above statement. Perhaps instead of sinfulness he will, however, find gross ignorance, rudeness, and vulgarity from want of education.

---

## VII.—EDUCATIONAL ASPECT.

All is play in the Kindergarten, and therefore "*play-school*" is its proper name. But we may distinguish playful occupations, games, and playful exercises. In application, the playful exercises are naturally the first. They consist in walking, marching, hopping, jumping, in motions with the arms, the hands, and the feet, and in combinations of these; the hands, the arms are joined; two and two, or more children move together, or all form a chain which moves in a circle, or winding course, more or less intricately and extricately. Positions of the body, and groupings of all the children, belong to these exercises. The next higher degree admits beating time with the hands, with the feet, with instruments, such as tambourines, castanets, triangles, &c.; then follows singing without words, and finally songs. Many of these exercises may be called calisthenic, or gymnastic, or orchestric.

The games of the play-school are childish representations of trades and other human occupations, such as washing, bathing, swimming, fishing, hunting, driving, rowing, sailing, gardening, husbandry, soldiering, buying and selling, schooling (?); and also imitations of scenes of "animal biography," and of natural phenomena, as the fox and chickens, the wolf and sheep, the pigeon-house, the cat and mouse, the hawk and sparrow, the birds in the nest, the bee-hive, the wasp's nest, the butterfly and children, the waterfall, a thunder-storm, &c.

Playful occupations are the most improving part of the Kindergarten; at the same time they must be given very gradually, with moderation and great care, in order not to excite the intellect beyond the age. The most simple are playing with sand, stones, shells, sticks, moss, leaves, flowers, pretty fruits and seeds, &c., which, if possible, should be gathered on little walks and excursions. The garden, which has given the name—and should be more than a name, a *splendid reality*—is the best place for these occupations, from which clay, and mud, and common ground need not be excluded, provided there is also water for washing dirty little children. Throwing balls and stones are more exercises than peaceful occupations, but the garden is the proper place for them, where the children may also take a jump, and learn to walk on a beam or pole laid on the ground. In the room, balls will play an important part; but the best material for improving occupations in the play-school are cubes, wooden bricks, tablets, and neat little sticks of measured lengths. With these, various objects are constructed by the children, who have before them a table painted all over with a net of squares, corresponding to the size of the cubes, bricks, &c. This material is every day distributed to the children with

careful order, and as carefully received back again at the end of the play. First the "aunt" tells them what she gives them, and shows them what can be laid or built of eight equal cubes, then of eight equal bricks, and by-and-by of a richer, more divided, but regular and geometrically exact material. A minute description of these simple materials for childish play, and the gradual increase of the children's own constructions in richness and variety, has alone filled many a book on the Kindergarten system, and must be learned from these works. (Titles further on). What is of importance to be remarked here is the developing course which these occupations will take, when the natural instinct of the children's minds is consulted by an intelligent teacher.

Children like to talk when they play—to say what they are doing or intending to do. In this they offer the best opportunity to parents, or *aunts*, to influence their minds in accordance with the innate laws of *human* nature. The first productions and constructions of little children are meant to represent objects which they have perceived around them; and what they make are not so much to be imitations, as *signs*, or *symbols*, for the objects. The most simple material—even cubes—will do for that; and cubes, and regular parts of them, have another advantage for children, which nothing else can offer. For, about their fourth year children show an instinct for the beautiful, which is as surprising to the intelligent observer, as it is rudely crushed and oppressed by all nursery treatment, not less by domestics as by loving mothers, educated for society, but ignorant in education. Still more important is the geometrical regularity and exactness of the constructing material for the intellectual instinct, which strongly comes out in the sixth year. So here again the law of development or evolution is clearly perceptible.

Every child will, quite of its own accord,\* first try to represent *useful* objects of life ; next, and in addition to these, *ornamental* or *beautiful* objects, not so much presented by life as imagined by the child ; and generally two years later, or in the sixth year, its mind will be led from regularity and order, to necessity,—that is, the child will, in its constructions, show a sense or instinct for knowledge, for *truth*.

But these occupations remain dead, unless the mother, aunt, or governess enters into the ideas of the child, and helps it on in its talk and stories. In placing the first cube on the table, a child of three years will see in it a tree it has planted, a house, a man, an animal ; two are papa and mamma ; three will be three children ; but if two receive another cube on the top, there is evidently papa, mamma, and the child itself. In all teaching of children *these* must act, the teacher must guide. He may suggest, but the child must and will take the initiative, provided the teacher *educates*,—draws out, and does not undertake to cram in. Commonly nonsense is talked to children, and in a nonsensical language,—in which some coxcombs even try to show *their* wit—of course at the expense of the child—confusing it, instead of amusing and improving it. Proper language to children must be conformable to their simple nature, and as our artificial life has estranged most of us from natural simplicity and truthfulness, it requires the most consummate art of most educated persons to converse with children properly for more than a minute, still more when for hours, as a play-school governess must do. This shows one part of the great art in which such a lady must be accomplished. And there is singing, and drawing, and many other performances of the comprehensive art of education. In talking with the children during their constructing occu-

pations, she will naturally begin with home, and the objects belonging to it ; and gradually venture further by train, or steamboat. The garden, the town, will offer plenty of objects for symbolical representations, and occurrences and events may be interwoven.

More difficult is the conversation during the construction of ornaments, patterns, monuments, &c. These would require no conversation, if children could be left to their instincts, like animals ; but human instincts must be cultivated, must be excited and guided, if they are to come out and be developed into human faculties. The best way of guiding little children in their pretty ornamental productions, is to speak about the opposition in symmetry, and the gradual regular changes in the position of the parts of a pattern, always beginning with the most simple, and proceeding to the more and more complicated by certain rules. In these changes of position, the cubes, bricks, or other little bodies or tablets, may represent children dancing, or playing at changing places ; turning their faces in different directions to the rest, or other objects ; forming stars, rosettes, wheels, turning figures, wreaths, borders, garlands, statuettes, monuments, arches, temples, churches, ornamental furniture, &c. The little sticks of the length of matches, and shorter, are used like lines in drawing. Metal rings also, and parts of them, are finally added, representing circles and arcs, the constructions of which still more approach drawing, which as well as singing is begun in the sixth year, if not even sooner.

Besides the constructions representing useful and ornamental objects, are ~~those~~ that excite an interest in knowledge ; they might be called *theoretical*. To make these an object of childish play is the most skilful performance of the educational artist. They begin with simply presenting to the

children in their sixth year the wooden ball, the cylinder, and the cube, in various positions, at rest, or turning on a thread, and suggesting comparisons. Similarly other bodies and figures are turned, and the children see with a strange kind of delight, how apparently a cylinder, a cone, a sphere, is formed by turning motions of rectilineal figures. Then squares, triangles, different quadrangles, pentagons, hexagons, are laid with different material,—comparisons are suggested, names given; and different geometrical tricks or puzzles are proposed by the children, the impulse having been given by the governess; for instance, to lay two squares in one, or one in two. Clever children will quickly understand some easy multiplications and fractions, perhaps up to six or eight, not merely by the ear, but by the geometrical instinct. The highest mathematical knowledge of this instinctive kind will be derived from softened peas, connected by pointed little sticks. Wonder and mysterious admiration is produced in the young minds by the tetrahedron, hexahedron, octahedron, dodecahedron, and icosahedron, transparent before their eyes, and manufactured by their own little hands of sticks and peas. To look at them again and again, and to repeat their names, will do them no harm,—will not injure their brains; but the seed of investigation into the wonderful laws of nature will have felt the first influence of light, deep in their minds, and it will begin to swell and grow.

With these playful occupations, games, and exercises, the Kindergarten work is by no means exhausted. There are many modifications and combinations, such as weaving and folding paper, pricking, stitching, cutting, and pasting paper, entwining little staves, so as to show various laws of form; modelling, painting,—all of which are minutely described in the works mentioned further on, and are an agreeable subject

for the study of young ladies who have finished their school education. Worthy of a graver study is a knowledge of interesting tales from history and mythology, fit for children; likewise of fairy tales, fables, and descriptions of scenes and events, such as children like to listen to and repeat.

Musical children may begin to play with musical instruments in their fifth, and to learn to play them in their sixth year. What the play-school can do for this, must yet be seen. Some instruments have already been introduced, to the delight of the children, and the wonder of visitors.

### VIII.—CONCLUSION.

Organic conclusions end in the production of the germ of renewed development. To say that the development of the human mind is like that of the bodily organism, is saying too little. Organic bodies produce new bodies; the vegetable body, the leaf, dies after producing a bud; the animal body continues after propagation, but only for some time; the mental development continues as long as history. Its body is present mankind, its soul history, its eternal goal the Spirit in reality. The play-school closes an organic link or member of the mental development in individuals; in closing, it has prepared the germ and growth of a new link, the assertion of the power of the expanding mind in a new member—the primary school, or *learn-school*—the *school proper*.

It cannot be the purpose of these explanations also to explain the principles of the modern primary school, but the connection of the two should be indicated for the sake of the Kindergarten.

What in the Kindergarten was *play*, must now be *work*.



Play is mental life without an external object; work is the same, but for the sake of an external object. Of course, children cannot play without objects, which are the playthings; but to get these, to produce these, is not the object of their play. Play has no purpose but itself. Even the lark, the nightingale, sings for the sake of singing, because it cannot help it. Children, to be children and live as children, cannot help playing. But they can help working. All learning in the primary school assumes the form of work; and all the teaching in it, to be successful, must be founded on work, which, as mentioned before, is either practical work, æsthetical (artistical) work, or theoretical work. But, because the mental stage of the primary school age is merely the stage of *learning*, not yet of practical life,—and what is to be developed now is not merely the imagination and fancy, but the whole intellect (p. 58),—all work in the primary school must serve the intellectual development, and not any mere usefulness for practical life, which comes of itself. By his work in school the pupil gains intelligence, and practical skill “*into the bargain*.” If you buy an estate, the useful influence of light, air, water, the growth of trees and other plants, &c., all this comes of itself with the fields, woods, brooks, roads, &c.

The greatest change required by modern education in primary schools is the introduction of industrial or *technical* work, for the purpose of teaching what is now vaguely called *science*. The use of the term betrays ignorance of the subject. As if arithmetic, geometry, algebra, the whole of mathematics was not science! Why, it is *the science par excellence*! What is science in mechanics, is mathematical science; what is scientific in chemistry, in the physical sciences—also, but improperly, termed natural philosophy—is mathematical.

Teaching "science" in primary schools—to children from their eighth or tenth to their fifteenth year—can be nothing but making them, by *technical work*, acquainted with the more simple facts of mechanics, of chemistry, of the physical science of sound, light, heat, electricity, magnetism, crystallisation, of botany, and zoology. Many facts even of geometry can be taught best in that age by geometrical work; for instance, the relations of angles and sides in polygons and geometrical bodies.

On the Continent educationists urge governments who are already aiding the general establishment of Kindergartens, one with every primary school, and of normal schools for young women, including *ladies*,—to add technical instruction as an integral branch to every national primary school, and, for this purpose, to endow every such school with the necessary workshops and a "*school-garden*."—Technical instruction deserves to be treated by itself, although with constant reference to the Kindergarten system, on which it is founded, and from which it naturally grows, like a bud in the angle of stalk and leaf.

Technical instruction is particularly demanded and encouraged in Austria. The following notice is taken from the monthly paper "*Die Erziehung der Gegenwart*," published in Dresden. In the August number of this year, it is stated: "that frequent reports show a laudable activity of magistrates, proprietors of manufactories, artizans, teachers, and promoters, of education, displayed in the establishment of school-gardens and school-workshops. Another proof of the growing importance of this movement is a petition sent to the Minister of Education by the Industrial Union of Lower Austria, which had intrusted Professor Dr. E. Schwab in Vienna with drawing up the petition." The two objects

petitioned for are:—(1) that the government may draw into consideration the establishment of school-workshops, and the introduction of the proper course of studies into normal schools, for the preparation of teachers of technology ; (2) to allow the establishment of school-workshops in schools (under government direction) where it appears desirable, and to support such school-workshops established by private persons, or by communities entitled to open schools for the public.

Professor Schwab has published a work on the "National School-garden," (*Volkschulgarten, Wien*) of which a 3rd edition has appeared. Such school-gardens have been established in Vienna, in Brunn (Moravia), in Galicia, and more than one hundred in Silesia. School-workshops also are becoming popular in Vienna.

The best German works on the Kindergarten are those by Goldammer in Berlin, and Köhler in Gottha. There are several English works on the Kindergarten, which, together with the Kindergarten material, can be found in all large towns.\* To mothers and ladies in general we would particularly recommend *Miss Peabody's Kindergarten Messenger*,† a charming monthly journal, full of christian love, and the mild, all-reconciling *Spirit of Humanity*.

Most intimately connected with the Kindergarten system, indeed its essential organ, is the training of governesses, teachers, or "aunts" for play-schools. We read in advertisements, and hear, of "Finishing Classes" and "Finishing Schools" for Young Ladies. These, then, ought to be the

---

\* In Liverpool, at Messrs. Philip, Son & Nephew's.

† English subscribers can pay by sending post-office orders directed to Miss Snell, 17, Strawberry Bank, Strawberry Road, Penington, Manchester. She will also take names of new subscribers. Price, *Five Shillings* for the year.

*Universities for female students.* Are they?—Far from it.—Many girls marry before they have passed their twentieth year. These “Finishing Classes” are for girls up to that age, except where there are ‘Lectures for the Higher Education of Women’—lectures on Literature, Psychology, Logic, Geometry and Algebra, Natural Science, Physiology, Latin, Greek, Biblical Criticism, &c. Such lectures are, indeed, the proper teaching for a finishing education, if girls have been duly prepared for them in “Finishing Schools.” They are pursued with success in Edinburgh, London, and other towns possessed of a University. But when a young lady with all these accomplishments marries, is she prepared for the chief object of marriage,—the bringing up of a family of good children? Most certainly not, whatever may be maintained to the contrary. Women as well as men, in order to do their duty in society, require a knowledge of human nature; all our learning, our studies, finally aim at such a knowledge; but women, like men, and more than men, require a practical knowledge of human nature,—at least all women who have before them, or actually occupy, a position in which they must know how to treat servants, educate children, manage their husbands, who are most easily managed by means of well-trained children and a well-managed domestic establishment. Biblical Criticism may contribute to that, for nothing disturbs domestic harmony more than enlightenment on the one side, and superstition on the other. But after all, the one thing needful is the art of education, which is but the right beginning of the art of managing other persons who require to be managed. Macchiavelism, Jesuitism, and despotism are also names for the art of managing others, but they are the abuse of the art just as Papism is the abuse of religion. The difference is simply this: Education is the art of guiding others who

require to be guided, by all that is ~~low~~ <sup>high</sup> ~~and~~ <sup>divine</sup> in human nature ; Jesuitism, which is just the crown of Macchiavelism, despotism, and Popery, is the art of managing others by everything that is low, animal in human nature ; therefore by ignorance, superstition, animal passions, desires, vices, in short by the supposed sinfulness and natural corruption of mankind. Jesuitical education will naturally be the opposite to developing education.

The Kindergarten system without normal classes for young women intending to make the management of play-schools their *profession*, at least for a time, is like the church without a clergy. But such classes are not only for those who wish to prepare themselves for the situation of governesses, "*aunts*," either in play-schools or in families, but for all girls not destined for the convent, nor under the vow, or under the necessity of remaining single. Even intending nuns should not be excluded, for in some countries the education of girls is chiefly in their hands. Up to the present moment the position of a governess, still more of a teacher in a school, is considered lowering from the rank of a lady. This perverted taste, quite in keeping with some of our ugly fashions, goes so far that some single ladies (*h*) pretend to dislike children—to hate babies ; what they only like of the human race they prudently don't confess, but betray it by their flirtations. In the eyes of the true Christian, and before the bar of sound morality, ~~the~~ <sup>such</sup> professions render their devotees contemptible. Many of them are probably not aware that the very lowest of the female sex sympathise with their taste. There is nothing more attractive in a girl for a marriageable man than the genuine expression of love of little children, and nothing is more convincing of that love than when a girl or young lady can play with children ~~as~~ <sup>so</sup> as to render them really con-

tented and happy for the time, and attached to them for ever after. This is a true sign of future domesticity, the cardinal virtue of a good wife and mother. There may be other signs; for instance, the striking absence of flirtation. On the other hand, quite apart from serious thoughts of marriage, girls will fall in love, not always at once, head and all—we are too knowing for that in our time—but quite enough to be disarranged, disquieted, troubled, particularly impeded in intellectual progress. Now, there is not a better antidote to this dangerous weakness in young females than the care and love for little children. As flirtation drives away this love, so this love drives away flirtation, that is, the infirmity of falling—or, still worse, the desire of falling—in love. So the Kindergarten spreads a pure moral atmosphere down among the little ones, “of whom is the Kingdom of God,” and up among accomplished ones, who, to unmarried men, so often appear as angels preparing Heaven on Earth. Alas, the time for that has not yet come. But we will firmly believe a happier time will come if not for us, for a future generation. In the meantime, in order to prepare the arrival of it—of the so generally believed in “Millennium”—let us establish play-schools for all children, and let us prepare all young females for educating children, and the gifted among them for managing play-schools, for being the keepers of these gardens, than which nothing on earth resembles more the beautiful ideal of Paradise.

















